

The Living Church

CHURCH DIVINITY SCHOOL
of the Pacific

A weekly record of the news, the work, and the thought of the Episcopal Church

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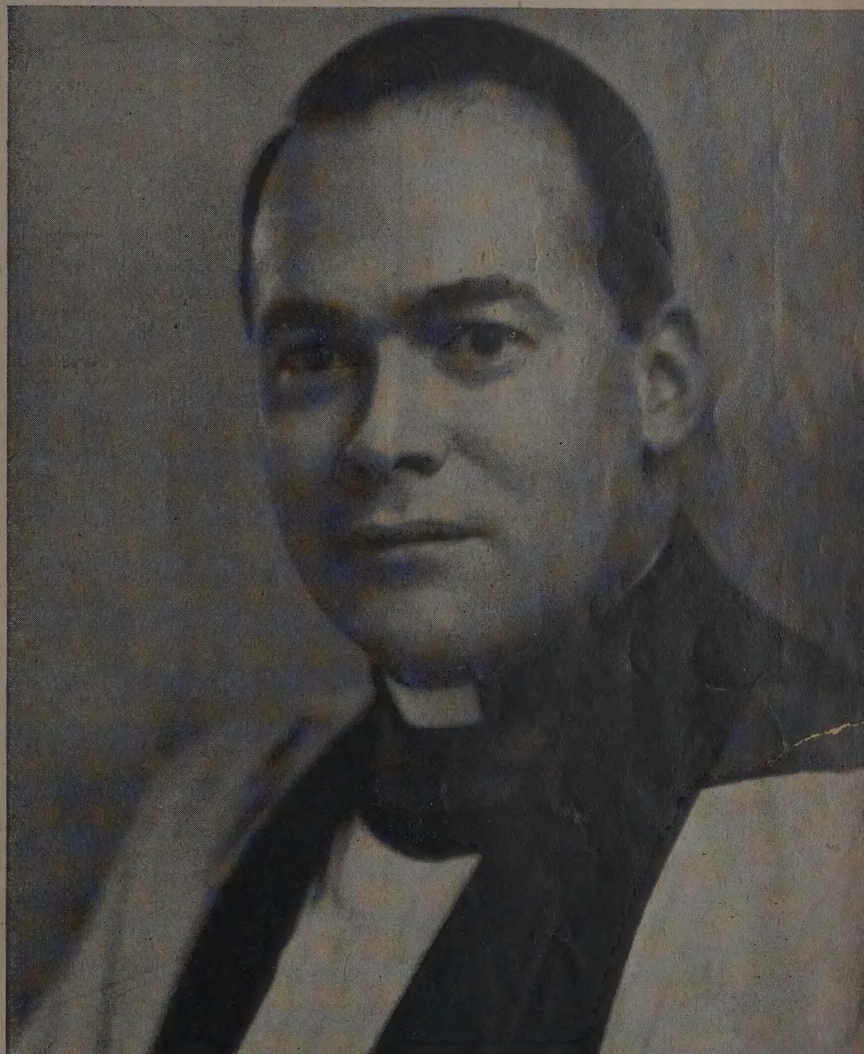
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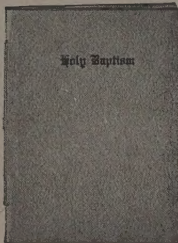
New York Times.

THE REV. LAURISTON L. SCAIFE, S.T.D.

Dr. Scaife was unanimously elected Bishop of the diocese of Western New York on January 20th. [See page 5.]

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LETTERS

Evangelism

TO THE EDITOR: The call for a campaign of evangelism is greatly needed. We must all welcome it and pray for its success. And it is rightly stressed that the laity must have their full part in it.

But the word "evangelize" means "to convert to belief in the Gospel." William Temple, late Archbishop of Canterbury, says, "To evangelize is so to present Jesus Christ in the power of the Holy Ghost that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to follow Him as their King, in the fellowship of His Church."

If our campaign of evangelism is to have power, we need a deep spiritual awakening in our whole Church.

The Church should be on fire, as St. Paul was, with love for Christ, and with the desire to make Christ known to all mankind. Can we say that the Church is filled with this faith and this desire?

We need, all of us, fuller conversion to Jesus Christ. We need a clearer realization of what the Gospel is and of what the Holy Catholic Church is.

As the foundation of our campaign of evangelism, should we not have a great, united, Churchwide effort by our bishops and clergy to bring our people to believe the scriptural, sacramental, divinely-given truths and teachings of the Prayer Book?

Unless we who are undertaking this campaign know and believe the Gospel in its divine power and glory and in its divine sacramental provision for the actual daily needs of men's souls—the Gospel of Christ and His Church which is proclaimed in the scriptures and in the Prayer Book—the question will apply to us which Joab asked his servant. "My son, wherefore wilt thou run seeing that thou hast no tidings?"

(Rt. Rev.) WILLIAM T. MANNING,
Retired Bishop of New York.
New York City.

Christmas in Arizona

TO THE EDITOR: As a reader and subscriber, we beg the space in your "Letters" column for a correction of your generous report on Arizona [L. C., January 11th].

"Christmas at Trinity Cathedral" was in Phoenix, Ariz.—the see city—not at Tucson as reported. In the latter city we have two parishes, a mission, a tubercular hospital, the university student center, where Christmas devotions were also most encouraging.

(Rt. Rev.) ARTHUR B. KINSOLVING, 2d,
Bishop of Arizona.
Phoenix, Ariz.

The Chung Hua Sheng Kung Hui

TO THE EDITOR: Thinking it only right that the Church in the USA should know the situation of the Church in China, I am sending you a copy of this letter to Bishop Manning. Can you publish it as an open letter?

"My dear Bishop:
"Among the many splendid gifts to St.

Michael's from the Church Periodical Club, none is more precious than your most inspiring book, *Be Strong in the Lord*. Once when I heard you preach to the Woman's Auxiliary of the diocese in St. John's Cathedral, New York, I told you afterwards that I was saying *alleluia* all through it, and now that I have finished reading your grand book, I feel like shouting the 'Alleluia Chorus,' also feel impelled to write you and to show my gratitude for its inspiration. Leaving out references to local situations in USA, the book as a whole is most applicable to our Holy Catholic Church in China. With your kind permission what a joy it will be to me to try to get its ideas across in the Chinese language to our congregation here. I can honestly say that St. Michael's has always stood for the principles involved, but never have they been so clearly and persuasively enunciated as you have presented them.

"I think the secret must be out, that there are only a comparatively few centers in our far-flung Holy Catholic Church in China where the abiding principles for which you have always stood are promulgated and defended. Comparatively few of our clergy have ever been taught what the essential principles of our branch of the Catholic Church of the ages are. And can you wonder! Let me give you one reason for this. In our Chinese Prayer Book the word 'priest' is translated by a perfectly colorless word for 'elder' or 'superintendent'—a word which is in common use in every kind of a local society or club. For example: a boys' local YMCA club in a school elected one of its members as chairman, and his calling card gives him the same title as we use for priest! Beat that if you can! This word is much more meaningless than the word for 'pastor,' which is in common use for clergy in all the Protestant denominations. Consequently, at St. Michael's it is my custom, in season and out of season, to reiterate this great fact, viz. that our so-called 'elders' in the Holy Catholic Church of China have a double office. On the Godward side they are priests, whose duty is to offer the Holy Sacrifice of the Altar, as well as to absolve and to bless the people; and on the manward side they are pastors to their flocks. We attach great importance to teaching and preaching at St. Michael's based naturally on the great fact of the Incarnation of the Son of God, and therefore of the Church, and the sacramental system as the extension of it—not forgetting to give back to our Blessed Lady her long-neglected rightful place in God's own great plan of salvation.

"Do you wonder that many of our clergy have not the slightest idea of what priesthood means! It isn't their fault. Very few of them have ever been taught the Catholic Faith as set forth in the Prayer Book. It breaks my heart to tell you that with all our glorious title of the 'Holy Catholic Church of China,' so few know what the meaning of the words is, and what principles are involved.

"Now for the more encouraging side. Our Anglican dioceses in North China

are SPG. The Peking Cathedral, for example, has daily Chinese Matins, Mass, and Evensong, and a Sung Eucharist on Sundays. In our American Church Mission districts we have some outstanding centers where the Catholic Faith is taught and practiced. The Sisters of the Transfiguration at Wuhu have borne witness for many years, and their life and influence are beyond praise. The same is true of the Sisters of St. Anne here at St. Michael's. In our Hankow-Wuchang cities the Holy Eucharist is the chief service of every Lord's Day in most of our churches. The same is true of Ichang, farther up the river, but of course St. Michael's is the apple of my eye. Here our people take the good old Catholic Religion of the Prayer Book for granted. For example, take the duty and privilege of attending the Lord's own service on every Lord's Day. Our people are given two opportunities, one at 7:30 and one at 9:30. The attendance is good at each, with almost entirely different congregations. Our families cannot all leave home at the same time, so they arrange to come in relays. The 7:30 service begins with rubrical shortened Morning Prayer, followed by Holy Communion, with 60 or more communicants. Sunday school instruction follows at 8:45, and the Christians who form the choir vest for the Sung Mass about 9:20. This service is a joy, sung very heartily to a popular Chinese musical setting, with several appropriate hymns. There is always a sermon at this service. The church is nearly filled, and the communicants number about forty. And now, following the example of St. Paul, in his apologies for boasting, let me tell you this. Dr. Perry, son of our late beloved Presiding Bishop, was located for a time in Hankow. One Sunday he came across the river to St. Michael's for this 9:30 service and brought a friend. After service they were honored guests at a Chinese meal, where they met some of our delightful young people. Later on, after he returned to the USA and met some of our Sisters there, he told them that one of the best things he saw in China (believe it or not!) was St. Michael's, Wuchang! Our next most popular service is our Low Mass

with hymns every Friday and Holy Day, bringing 30 to 40 communicants. On other week days the Mass is at the convent.

"But, oh, the great Church festivals, to which our people look forward with much joy, and for which the classes for the catechumenate and for Holy Baptism make careful preparation. Our parochial school is a great feeder to the Church, but there are always adults, both men and women, learning the Church's doctrine. On Easter Even, for example, we had two Baptismal services, one in the morning before Mass, for adults, and one in the afternoon for infants—about 50 all told. Our Bishop also came for Confirmation on Easter Even, and added over 30 to our communicant list. There are also large numbers of Confessions and Communions at the great festivals. Our people come from far and near. It is not at all unusual on a Sunday to see about 30 people in the congregation who have walked two or three miles to church from the country.

NEED FOR SCHOOLS

"Speaking of our parochial school, I have just been reading a back number of *THE LIVING CHURCH* where this subject is being most forcibly presented. The need here is even more pressing, as our Christian people do not like to send their children to non-Christian schools. But apart from that, our neighbors come begging us to take their children into our school, and it is hard to keep the number down below 300. We just cannot accommodate so many. For the last two terms our children had to bring their own little tables and seats, as the Japanese had carried off all of our former school equipment. This term, however, we hope for better things, and our people have subscribed most generously for the new school furniture. Our school is entirely self-supporting. We are engaging eight teachers from funds raised locally, without help from the American Church Mission accounts. All children are under Christian instruction, and one of the high spots of my own job is to address our entire school assembly on a week day, tell them a story, and try to make our Lord known to them. If and when they become really interested in religion, we have a class formed for definite Church instruction on another week day. When they become Catechumens they come to Sunday school and attend Mass on Sundays. The Sisters of St. Anne are our mainstay and help in all our work. The above is a sample of the kind of work to which *Be Strong in the Lord* is bringing fresh inspiration. May the good Lord bless you abundantly."

(Rev.) ROBERT E. WOOD.

Wuchang, China.

Editor's Comment:

Our Letters section is usually reserved for letters addressed to the editor. However, we can make an exception for a great and deeply loved missionary who prefers to address the Church through one of its 20th-century apostles.

A Short History of Interpretation

THE BIBLE IN THE CHURCH

By Robert M. Grant

In lucid and readable style, Dr. Grant begins his book with a study of the interpretation of the Old Testament by Jesus and Paul. He then continues with the viewpoints of great thinkers of the New Testament, and carries on the account through the second Christian century.

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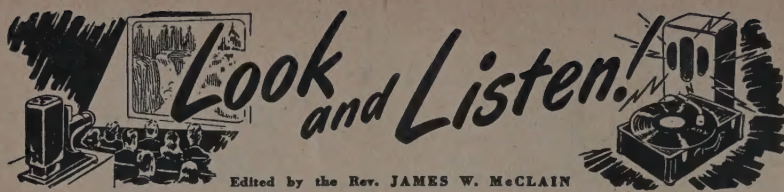
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Edited by the Rev. JAMES W. McCLAIN

The Great Void in Film Strips

IT HAS been our opinion for some time that film strips, correctly utilized, constitute one of the most effective means of visual education, and where the budget of the parish or mission is limited, may often be the most effective method available. The most serious objection to this theory has come from those persons who were willing enough to attempt the method, but who could not find sufficient filmstrips to permit any large scale experiment. In a medium so inexpensive and so simple to produce, it does seem inexcusable that so little has been done to fill the great void in available material. The parish priest who wishes to illustrate his instructions for Holy Confirmation is forced to drag in all manner of illustrative material: everything from 16 mm movies to $3\frac{1}{4} \times 4$ glass slides. And even then, most of the material is far-fetched and confusing. If a series of twelve instructions could be planned, using a standard medium such as the black and white film strip, the teacher's job could be made considerably lighter and the quality of teaching higher. A candidate will remember a picture and the idea which accompanied that picture long after he forgets the abstract philosophy. We can talk ourselves blue in the face about the Christian religion being concrete rather than abstract, but unless we can make it concrete by the use of everyday illustrations from life, the listener will remain a mere "listener," and we will find to our sorrow that we have failed to be instruments through which the active, moving Spirit possesses the person of that candidate and begins to change his life.

APPLICABILITY

It is not such a far cry as one might think from the use of filmstrips in Christian education to the realization on the part of the learners of the concrete applicability of their instruction. Visual education can do it far better than audible illustrations. Listeners are pretty immune to "sermon illustrations." At best, nowadays, they merely provide a moment of relaxation, and too often, they offer the perfectly good excuse to divert the train of thought to some other subject. The trouble with audible illustrations is that they are too subjective. While the speaker is trying to illustrate the value of infant Baptism by using the analogy of the human family, the giving to the

child of parental influence, a name, and physical life itself, the listener is quite likely off on a tangent, wondering whatever caused his parents to give him the name they picked, or wondering what he'll name his next youngster if and when. And all the time he's missing the real point of the illustration because there is not sufficient objectivity to hold his attention. But flash a picture on the wall of a human family gathered around the new baby, keep the titles provocative, making it visual that this little child should have the advantages of spiritual environment as well as physical parenthood, and the listener becomes a participant in the Baptism of that infant. Once he has actually participated in the baptism, he'll not have to hem and haw when the question of infant baptism is mentioned.

SACRAMENT FILM NEEDED

The Church needs, badly, a series of filmstrips on the sacraments. Rome is miles ahead of us. Their latest series is excellent, but unless you're prepared to use oil, salt, and a papal *imprimatur*, you can't use their film strips. The Church needs a film strip on the Nicene Creed. The experiment in Chicago with the Apostles' Creed back in the days of Bishop Stewart was a good beginning, but why did it have to end there? We can do much better than that today. The creed should be made a living, modern, active, concrete expression of the great dogmatic truths of our religion. Such a filmstrip can be produced for as little as \$25, with copies by the hundreds at less than \$2.50 each. There must be a script, there must be a photographer, and there must be a supervisor to produce the strip. But these are easy. Dozens of capable writers in the Church are available, and anybody with a 32 mm camera can take the pictures. The difficulty is in the distribution. The National Council could do it if they were interested.

LITTLE TEXT NEEDED

Not only are filmstrips needed to teach the sacraments and the creed of the Church. We need a good strip on Church history. Again, the earlier experiment on the "History of the Anglican Church" was a noble effort. But such efforts are only a beginning. Later attempts should seek to improve and to utilize the experience of earlier attempts. We have

learned, since that filmstrip was made over ten years ago, that long commentaries on each picture lessen the effectiveness, and that the pictures should, as much as possible do their own teaching. What commentary needs to be used should be on the film itself. The present filmstrip carries far too much "lecture" to be effective.

Filmstrips on the great social, political and economic problems of the day — problems that are rocking our world at its very foundations — are urgently needed. Why do we have to settle for government produced films, which make no attempt to show the religious significance of the crisis, and which offer no solution beyond what Dr. Luccock describes as "The immortality of the status quo!" If the Church has any thing to say with regard to a world polity, or to the correct use of money and land, then she had better begin saying it — not just in pulpit and editorial, but in film and loud speaker. There's an expression that comes into the eyes of too many confirmation candidates during those instruction periods. It's an expression that says, "you're a nice guy, and I like you, and this stuff is interesting and reasonable, but, Oh, Lord, how irrelevant it all sounds to the problem of making an honest living and being a good citizen in a modern world!" Unless we can convince these prospective Christians that Christ is far more relevant than atomic energy we will rightfully be accused of fiddling while Rome burns. And one way of making this relevance concrete is to visualize it!

REVIEW OF RALPH EDWARDS' ALBUM

The "Truth Or Consequences Man," Ralph Edwards, has an album of records on the market now, titled "Let's Have a Party." Four records, eight sides, 10 inch, produced by Mercury Records, Album A-18, priced (in Chicago) at \$3.91 for the album of four records. For your church social, young people's party, men's club, ladies' guild, or parish picnic, you can't make a better investment. Edwards is his usual personable and charming self, as he explains the rules of the games, gives demonstrations, announces points, penalties, and prizes.

Along with the album is a rules-leaflet, outlining the props needed, the points given, the prizes suggested for each of the fourteen games. Simply put the records on a phonograph, provide the props, and your worries are over as far as entertainment is concerned. These games are lots of fun around the house, too — that is if the planned parenthood folk haven't made too many inroads on your home-population. Your nearby record-dealer should have, or be able to order, this album.

It's really a "must" for your next church social.

GENERAL

EPISCOPATE

Dr. Scaife Unanimously Elected to Western New York

The Rev. Dr. Lauriston Livingston Scaife, rector of Calvary Church, Pittsburgh, Pa., was elected Bishop of Western New York at a special convention, held at St. Mark's Church, Buffalo, N. Y., Tuesday, January 20th. Election was reached on the first ballot by a unanimous vote by both orders, and climaxed the attempt to elect first a Coadjutor and later a diocesan, which began in May, 1947. It was the fourth election called for the purpose.

Dr. Scaife's name was the only one submitted to the convention, which elected him with 60 clerical and 58 lay votes. He was recommended by the standing committee after two other names were withdrawn when it was found that "the overwhelming majority favored Dr. Scaife," the chairman reported. Although Dr. Scaife has not accepted, he made the following statement when notified of his election:

"I have been greatly honored and genuinely humbled by my election as Bishop of the wonderful diocese of Western New York. The unanimity of the convention surely indicates the work of the Holy Ghost. May God help me not to do what I wish, but to do His will."

Dr. Scaife was born in Milton, Mass., October 17, 1907, the son of Roger Livingston Scaife and Ethel May (Bryant).

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

He was educated at the Milton Academy; Trinity College, Hartford, Conn. (B.A., 1931); the University of Göttingen, Germany; Harvard University; the General Theological Seminary, New York City (S.T.B., 1937); and the Russian Theological Academy, Paris, France (S.T.D., 1940). Bishop Babcock, Suffragan of Massachusetts, ordained him to the diaconate in 1937, and Bishop Dallas of New Hampshire ordained him to the priesthood in 1938.

In 1937 and 1938, Dr. Scaife was a master at St. Paul's School, Concord, N. H., going as assistant at St. Thomas' Church, New York City, in 1938. In 1942, he became rector of Trinity Church, Newport, R. I., leaving there to become rector of Calvary, Pittsburgh, in 1945. During part of World War II, he served as a chaplain in the Navy. As one interested in closer ties between the Orthodox and Anglican Communion, Dr. Scaife is the executive secretary of the Russian Theological Academy Fund; a trustee of St. Vladimir's Russian Orthodox Seminary, New York City; and was the representative for Orthodox relations of the diocese of New York, while canonically resident in that diocese. In addition, he was the editor of *The Russian Priests of Tomorrow*.

Presiding Bishop Takes Order for Melcher Consecration

The Presiding Bishop has taken order for the consecration of the Rev. Louis Chester Melcher, rector of Trinity Church, Columbia, S. C., and Bishop Coadjutor-elect of the district of Southern Brazil. The consecration will take place on February 5th, at 10:30 AM at Trinity Church.

The Presiding Bishop will be the consecrator, assisted by Bishops Gravatt of Upper South Carolina and Dandridge of Tennessee as co-consecrators. The Rev. Mr. Melcher will be presented by Bishops Jackson of Louisiana and Carruthers of South Carolina; Bishop Barnwell of Georgia will preach; and Bishop Keeler of Minnesota will be the litanist.

The attending presbyters will be the Rev. Messrs. W. S. Lea and Charles M. Seymour, and the Rev. William A. Thompson will be deputy registrar.

Bishop Thomas of Southern Brazil writes:

"I have prepared a schedule of visits for the Coadjutor. He is expected to arrive in Rio about March 10th. He will visit two of the churches on Sunday, March 14th, and two others on March 21st. Between these dates he will meet the clergy in convocation. There are six of them. Going then to São Paulo, where he will pass Holy Week and Easter, he will visit as many of the seven missions as possible, and the clergy in convocation.

"He will visit Trinity and Ascension Churches, Porto Alegre, on April 4th. Council will meet in Pelotas from April 7th to 11th. While there, he will be able to inspect St. Margaret's School and the orphanage. He will then visit the churches in Rio Grande, Bagé, São Gabriel, Livramento, and Santa Maria, returning to Porto Alegre the first of May."

VISITORS

Interview with Lee M. Terrill of YMCA in Jerusalem

By ELIZABETH MCCracken

Among the visitors of the New Year, Lee M. Terrill, representative of the International Committee of the YMCA at Jerusalem, was received with very special interest. Mr. Terrill is an American, whose home is in Galveston, Texas. He will be in America until the coming autumn. His visit, however, is not in the nature of a furlough. Mr. Terrill very kindly consented to an interview, speaking first to this particular point:

"In 1946, at the International Convention of the YMCA, the raising of a fund of \$8,650,000 for world service, especially for the service of youth in stricken areas, was authorized. About half of that fund has been raised. I am here partly to advance that project, as well as to further the work of the YMCA in other ways. Local branches of the YMCA make appeals; the International Committee supply the background."

In answer to a question here, Mr. Terrill said that he had been in the work at Jerusalem since 1937. He returned home for a short stay in 1944. In answer to the next question, which was about the effect of unsettled conditions on the YMCA, he said earnestly:

"None of the centers has been lost. Buildings have been destroyed. Some of the personnel have lost their lives. But the

work has gone on. The indigenous YMCA people have carried on. Now, we are trying to give them a lift. They have the first claim on the Youth Fund: for the rehabilitation of families, of such vital importance to youth; for more workers, to get the work under way. We have distributed what we have received thus far, to make it as immediately effectual as possible."

Since the YMCA serves all persons, its representatives have a unique opportunity to know what different groups think and how they feel. Mr. Terrill was asked if he would say something regarding the effect on the people of the partition of Palestine. After reflecting for a few moments, he said with great seriousness:

"Communities that were united sprang apart: Arabs to one section, Jews to another, Moslems to another. No one compelled them; they did it themselves. There has never been any anti-Semitic feeling, or anti-Arabian feeling, in the sense of Arab against Jew or Jew against Arab. The issue is wholly the political control of the country. I talked on the ship coming to America with both sides. Each declared that the other had tried to assist: Jews helping Arabs and Arabs helping Jews to make the readjustments. A young Moslem writer from Jaffa noticed on the ship a Jew who appeared to need friendly help. The Moslem spoke to other Jews, rallying people around to help that young man."

In answer to a question as to how far this human sympathy and understanding might be counted upon to solve the tremendous problems of the partition, Mr. Terrill again thought for a little, and then said:

"There is an impression here in America, through lack of knowledge, that the Arabs are bitterly anti-Jewish. That was not the case until the issue of the control of the country became acute. The Arabs were more hospitable to the Jews than were any other peoples of the East, or of some other countries. They accepted the Jews as a people with another religion. It is only very recently that the attempt has been made to set them up as a national group."

"Some persons in both groups would work for their own political interests, now that they are aware of such separate interests. The possibility of serious consequences must be faced, in Arab countries where Jews and their families have been living for hundreds of years. Until there is some withdrawal of the maximum claims of both sides, Arab and Jew, not a great deal can be done."

In reply to a question as to the way in which the Arabs and Jews, respectively, saw their claims, Mr. Terrill said:

"The Jews feel that their security is dependent upon having a separate Jewish State. The Arabs feel that Palestine is and has been for centuries a country occupied by Arabs, and that no one has the right to



MR. TERRILL: "The possibility of serious consequences must be faced..."

take over any part of it for political control. Although the Jews want a Jewish State, they differ as to the best way of securing it. Even those living in Arab sections of Palestine are not in full agreement. But the great majority of the Jewish community would stand solidly for the present program. So, you see, there are two irreconcilable points of view in the two communities."

A question as to the degree to which religion entered into the situation had been asked earlier in the interview and the answer deferred until this point, when Mr. Terrill said:

"You asked whether religion was an issue. In one way religion enters in, even though the issue is mainly political. The Christian Arabs make common cause with the Moslem Arabs about the control of the country. There are about 130,000 Christians in Palestine, and the majority of them are Arabs. They are not for the most part those who have become Christians by missionary endeavor in modern or even medieval times. They are the descendants of the very earliest Palestinian Christians, or of the Christians of the time of the Byzantine ascendancy. The largest single group of Christians is the Greek Orthodox. Arab Christians who have had the closest relation with other Christian peoples are put in a particularly difficult position with the rest of the Arab community."

In reply to a question about recent tensions in Palestine, Mr. Terrill said:

"Responsible leadership would not stir up conflict; but there is always popular feeling in periods of tension, wherever found in history. It is always possible that this may express itself in ill will, when passions are inflamed. No one can ever tell

what expression group feeling might take, at any time."

The effect on religion was again the subject of a question: Is the issue likely to shake the faith of the Christians? Once more, Mr. Terrill gave a few moments to reflection, and then said:

"No, I think not. But the question keeps arising in the minds of all the Arab Christians. You see, they think that the western nations are Christian nations. They feel that the present policy, adopted by Christian nations, may put them in a difficult position with their Moslem neighbors. I think that the point needs to be emphasized in Palestine that Christians believe in a Way of Life, in brotherhood and justice. The emphasis should not be on the preservation of shrines, holy as these are and deeply as we should reverence them. We have the responsibility and the opportunity in Palestine to give the Christian solution of problems, one of which is to deal fairly with all concerned. There is danger that we may be put in the position of seeming to care more for the preservation of the shrines of Christianity than for the Christian way of life."

Returning to the work of the YWCA in Palestine, Mr. Terrill said:

"We are there to help all the people who need our help and will let us give it to them. We take no sides at all. Our effort is to understand in so far as we can and to help everywhere that we are able. This, you know, is the desire and aim of the Anglican Church in Jerusalem and of your own Church representatives there: they are there as Christians, fervently wishing and trying to help their neighbors, the peoples among whom they are living. The great responsibility resting upon all the Christian Churches, everywhere, is to try to learn both sides of the present issue, studying it day by day, thoughtfully and with an unwavering desire to understand and to help."

Mr. Terrill smiled, and said by way of conclusion:

"That must be done; and, though it will not be easy, it can be done. It is something that every person can engage in."

CHURCH ARMY

Three Receive Commissions

The first post-war Commissioning Service for three Church Army students was held in Christ Church, Cincinnati, Ohio, on January 18th at 5 PM, with Bishop Hobson of Southern Ohio officiating for the Presiding Bishop, as authorized by General Convention.

Having completed two years training, including scholastic and practical field work, Fred Nussbaum, Oklahoma, William Johnson, Los Angeles, and Ernest St. Andrew, Munising, Mich., were presented by the warden of the Church Army Training Center, the Rev. Dr. F. J. Moore, for their commissions in the Episcopal Church as captains in the

Church Army. They received their commissions as Evangelists, the red yoke was placed upon their shoulders, a fellow officer from the field welcomed them into active missionary and evangelistic service, and the national director, Capt. Earl Estabrook, announced their first assignments.

Captain Nussbaum will continue at the Galilee Mission, Philadelphia; Captain Johnson will be with the Town and Country staff at Parkville, Mo.; and Captain St. Andrew goes to rural work in the diocese of Western Michigan.

All clergy in the Cincinnati area as well as delegations from all of the diocesan and parish organizations attended the service, which was open to the general public. After the service a reception was held in the parish house under the direction of the Rev. Dr. Nelson M. Burroughs, rector of Christ Church.

ARCHITECTURE

Two Groups Meet

Two organizations concerned with the problems of ecclesiastical architecture met in New York on January 9th and 10th. The American Guild of Church Architects held its annual meeting on the 9th, ending with a dinner at the Parkside Hotel at which there were two speakers. Talbot Hamlin of the Columbia School of Architecture spoke in favor of the modern trend in design. Hubert Frohman, one of the architects of the Washington Cathedral, made a forceful speech in which he advocated adherence to the traditions of the great past ages of Church building. Discussion of the speeches was continued up until a late hour.

On January 10th, there was an all-day meeting of the North American Conference on Church Architecture. It opened at 10 AM, and closed at 5:30 PM. Dr. John Scotford, president of the conference and secretary of the Guild of Fine Arts of the Congregational Christian Churches, presided and also gave the opening address, on "To God through Beauty." John W. Ogg, director of the Department of Architecture of the International Council of the YMCA, spoke on the work and methods of that department. Then came an unusual address on "Why can we not get efficient buildings for Religious Education?" This was given by Dr. Samuel L. Hamilton, chairman of the department of education of New York University, who said:

"In the course of a survey of the places in the New York area where Sunday schools were held, I saw the most amazingly inadequate arrangements. In one church, there was a room with basket ball equipment and kitchen facilities. There was a strong smell of coffee. 'What do you do here except make coffee?' I asked. And the



CHURCH ARMY CAPTAINS COMMISSIONED: (left to right) Capt. Earl Estabrook, the Rev. Frank Moore, Bishop Hobson, the Rev. Dr. Nelson Burroughs, and Captains Ernest St. Andrew, Fred Nussbaum, and William Johnson at the commissioning service, January 18th.

answer was: 'We teach the intermediate boys here.' That room was not suitable for a gymnasium nor for a kitchen—much less for teaching intermediate boys. There was nothing whatever there for creating the atmosphere of a Church school.

"In another church which I won't identify because it is in this city, they were carrying on a daily vacation Bible school. Little children were being taught in a basement where there were pipes overhead and a general dreariness. How can children learn the beauty of holiness in an ugly place? The places where religion is taught should be beautiful. It is telling the children that religion doesn't matter, if the church is beautiful and the Church school room is a poor, ugly place, downstairs.

"One church in New York is doing a fine job in religious education, but in an inadequate place. That church was stuck with it. Really, I don't know where to take my students to show them proper Church school quarters. In the Riverside Church, little children have to take the elevator up ten or twelve floors to get to their class room. St. Bartholomew's is a beautiful place, both the church and the community house; but it is not made for religious educational purposes. I wish there were one place that could be shown as a model; but I don't know of one.

"What are the essentials? First: a place where extended sessions can be held—not the usual one hour. This means extended provisions, cloak-rooms, etc. It means sunshine also. Of course, the choice should always be for a good staff, if a choice must be made. Good equipment is negligible if you have a staff that doesn't know what to do with it. Such a staff may use it for

dancing or basketball only. These things are useful if made a part of the plan, but not the whole plan, as a poor staff will make them.

"The second essential is the support of the laity. They must know why good architecture and equipment are important. Churches that get that vision and make the laymen see it will increase their congregations and their Church schools—increase their numbers and their strength. . . .

"The third essential is a better knowledge of the nature of religious education. We must break down the barrier between the educational approach and the theological approach. The people must understand. When they do, we shall get adequate, appropriate, and beautiful places in which to teach the children, with teachers who have the understanding of what religious education is, and the skill to engage in it."

Dr. Hamilton's address with the ensuing discussion was the final part of the morning's program. After lunch, there was first a devotional session, led by Dr. Deane Edwards, executive secretary of the Commission on Worship of the Federal Council, his subject being "Worship Trends in Protestant Churches Today."

Next came two addresses of a technical architectural nature: "The Place of the Building Contractor in Church Building," by A. Volpi, C. E., of Boston; "Acoustics," by Clifford M. Swan, acoustical engineer of New York; and general discussions of various technical problems. The designs submitted for the

Architectural Competition of the North American Conference were exhibited and the winners of the awards announced. The Rev. C. Harry Atkinson, Church building executive of the American Baptist Home Mission Society, spoke on the competition, as did also A. H. Fink, AIA, president of the American Guild of Architects. It was announced that the high cost of construction was holding up church buildings to cost \$200,000,000.

For the first time since its foundation in 1927, the North American Conference on Church Architecture was formally organized. Hitherto, it has held, with an informal organization, annual meetings, to which architects, officers of religious bodies, editors of religious papers, and other interested persons have been invited as participating guests. The formal organization provides for members, with annual dues, and for duly elected officers. The following were elected: Dr. John Scotford, president; O. W. Shelgren, first vice-president; H. H. Fisher, second vice-president; Elbert M. Conover, secretary; D. D. Merrill, treasurer; Dr. Samuel L. Hamilton and the Rev. C. Harry Atkinson, members at large.

UNITY

Quadrilateral Based Statement Submitted to Presiding Bishop

The Commission on Approaches to Unity met under the chairmanship of Bishop Strider of West Virginia, at Seabury House, Greenwich, Conn., January 20th to 22d. Discussion centered primarily about the statement based upon the Lambeth Quadrilateral, which the commission was directed by General Convention to prepare for the consideration of the Lambeth Conference. This was completed and referred to the Presiding Bishop, with the request that he make it public after April 1st, and that he present it to the Lambeth Conference next summer. A similar statement, on the subject of intercommunion, did not meet with the unanimous approval of the commission, and action was accordingly deferred, in the hope that Lambeth would give some guidance in this important matter.

RADIO

Dr. Shoemaker to Speak

The Rev. Dr. Samuel M. Shoemaker, rector of Calvary Church, New York City, will be the speaker on Columbia network's "Church Of The Air" Sunday, February 8th (CBS, 10:00-10:30 AM, EST). His topic is "We Need Spiritual Awakening." Dr. Shoemaker is the author of the Presiding Bishop's Book

for Lent, *Revive Thy Church Beginning With Me*, and other religious works.

Jack Ossewaarde will direct the Calvary Church Choir in singing, "Awake, My Soul," "Springs in the Desert," and "Rise Up, O Men Of God."

Evening Prayer Telecast

The first church service televised by radio station WWJ-TV, Detroit, Mich., was that of Evening Prayer, including an Advent pageant entitled "Preparing the Way," presented on the afternoon of the last Sunday in Advent, December 21st, by the youth of St. Paul's Cathedral, Detroit. The Very Rev. John J. Weaver, dean of the cathedral, and the Rev. Canon Robert D. Bohaker, participated in the service, which marked another milestone in the long association between WWJ, the *Detroit News*, and the cathedral, whose morning service on Sundays is the oldest religious broadcast in the United States. It was first heard over WWJ on April 20, 1922.

A layman who sat in the WWJ studio and witnessed the televising of the service made the following comments:

"When I received an invitation to attend the televising of a service from St. Paul's Cathedral, I approached the whole thing with a feeling of fear. I fully expected that this would be a rather cold and formal sort of thing, from which one would not get very much. I suppose I felt it would be like the moving picture version of a book which I had read and heard reviewed from time to time. Thus the entire affair would be very matter of fact.

"Nearly all Churchmen know and love Evening Prayer; we know where it starts, and we know where it stops. But I must confess that the first thirty seconds of that service, as it appeared on the television screen, changed my whole opinion of the possibilities of the Church over the air.

"In the room with me were two other Churchpeople, who had been raised in the Church and who know the service from start to finish. It was interesting to note their reactions to the events appearing on the screen. The woman replaced her hat; the man forgot to light his cigar; and as the service progressed through the processional hymn, the Opening Sentences, the prayers, the General Confession, I could hear my companions entering into the service along with the congregation seated in St. Paul's Cathedral, two miles away. This was also true of the Creed and the other responses during the service.

"A moving pageant took the place of a sermon, and as we sat there in the darkness, one could feel the spirit of the service coming across the screen. Thoughts of the possibilities now open to the Church—carrying the services, visually, to the sick, the shut-in, hospital patients, men in prison, and many more—ran through my mind. All the warmth of the great service could be felt, somehow, in that little room, as the cameramen swung their instruments from priest to altar to congregation, and

to the altar again. And we three felt, as we sat together in that small place, that it was good to have been there.

"Several days before the service was to take place, I jokingly charged Dean Weaver with driving Episcopalians 'to drink' because so many of our television sets are installed in taverns and barrooms. I understand that the radio station conducted a survey shortly after this televised broadcast, among some of the taverns. The general reaction seemed to be that as the service unfolded itself on the screen, first of all people stopped smoking to look and to listen, and then many who usually spent the evening in that place disappeared at the close of the service. Could this mean that we have found a means of converting people at a distance? It is the prayer of many who witnessed the telecast that our Church may continue to pioneer in this new and fascinating field, and so bring the Good News of Christ into the lives of many now untouched."

THE LAITY

Price Increase on Sermons

Reluctantly the Presiding Bishop's Committee on Laymen's Work has increased the price of its Lay Readers' Sermon Service, from \$1 to \$2 per year.

At the annual meeting of the Committee at Seabury House, it was reported that 1,500 sets of the sermons are mailed each month. The service is given free to bishops in overseas missionary districts, and to lay readers who take services in missions financially unable to pay for the service.

With rising costs of paper, envelopes, etc., it has become impossible to continue the service at the old price. The February mailing consisted of 21 mimeographed pages, and a four-page printed leaflet. Similar mailings throughout the year mount up to a volume of material that is worth far more than the new price, in the opinion of many of the clergy who supply the sermons to their lay readers.

ACU CYCLE OF PRAYER

February

1. St. James', La Jolla, Calif.
2. St. Paul's, Fond du Lac, Wis.
3. Grace Church, Oak Park, Ill.
4. Emmanuel, Washington, D. C.
5. St. Mark's, Mount Kisco, N. Y.
6. St. Peter's, Salisbury, Md.
7. Howe Military School, Howe, Ind.
8. Trinity, Lowville, N. Y.
9. St. Peter's, Ripon, Wis.
10. St. Bartholomew's, Chicago
11. Trinity, Easton, Pa.
12. Trinity, Belvidere, Ill.
13. St. Paul's Cathedral, Buffalo, N. Y.
14. St. Paul's, Goodland, Kans.
15. Trinity, Ambler, Pa.
16. Holy Trinity, South Bend, Ind.
17. St. Mary's Chapel, Philadelphia
18. St. Stephen's, Wissahickon, Philadelphia
19. St. Anthony's, Hackensack, N. J.
20. St. Francis' House, Madison, Wis.
21. St. Luke's, Baltimore, Md.

HAITI

Two Ordinations

Bishop Voegeli of Haiti ordained two men to the priesthood on the Fourth Sunday in Advent, December 21st, at St. Thomas' Church, Arcahaie, Haiti. The new priests are the Rev. Frs. Pre-jus Dumervil Gay and Pierre Philippe Jeanty.

The day began with Mass at 4 AM, followed by Confirmation and Mass at 8, and the ordinations at 8. The little church was full for the ordination, and the congregation included most of the officials of the community. A group of seminarians was present, one of them played the harmonium, and the others led in the singing of the service. The Bishop was the preacher. After the service, all the guests, many of whom had traveled from Port au Prince, were entertained for luncheon at the home of M. Aldeus Desir, one of the vestrymen.

Fr. Gay left at once by sailboat to return to the Island of La Gonâve, where he has been assisting the Rev. B. E. Genécé. The work of the building of the new church, school, and dispensary on the island is going on, and the work offers promise of great things for the future.



ORDINATIONS IN HAITI: (left to right) Frs. Juste and Gay, the Bishop, and Frs. Jeanty and Lindor pictured at the ordinations on December 21st.

Overriding objections that the organization of a United Lutheran Church might postpone a wider union with other Christian groups, the conference approved the union plan by a vote of 32 to eight.

[RNS]

ORTHODOX

Five to be Tried by Moscow Patriarchate

Metropolitan Theophilus, Archbishop John of Brooklyn, Archbishop Leontius of Chicago, Archbishop John of Alaska, and Bishop Nikon of Philadelphia were recently ordered placed on trial by Patriarch Alexei of Moscow. The Bishops are charged with resisting efforts to bring the Russian Orthodox Church in North America under the spiritual jurisdiction of the Moscow Patriarchate. The announcement of the Patriarch's action was made by the Metropolitan Council, which has summoned a special meeting to consider the matter and to make recommendations to the Metropolitan.

None of the Bishops are expected to heed the summons. They will therefore be tried *in absentia*. Metropolitan Theophilus is said to have received the news "in good humor," saying that it "will not affect the life of our Church."

Ralph Montgomery Arkush, general counsel for the Russian Church in this country, said that the break between the Moscow Patriarchate and the American parishes was because, as loyal citizens of the United States, Church members could not pledge loyalty to the Soviet Union. Mr. Arkush said:

"We realize that the Mother Church is under the thumb of the Bolsheviks and has

to require the pledge, but we neither can nor want to recognize allegiance to the Soviet Union. We consider that spiritually we are part of the Russian Church, but administratively we are independent."

Last July, Metropolitan Gregory of Leningrad and Novgorod arrived as the special envoy of Patriarch Alexei to discuss terms for reconciliation. However, his mission failed and upon his return to Moscow, he said, "The American bishops have laid down terms that would, in practice, sever connections with the Church in Russia, and make the American group a totally independent unit in the family of Orthodox Churches."

[RNS]

JERUSALEM

Patriarch Queries British on Protection of Holy Places

Greek Patriarch Timothy of Jerusalem has sent a letter to the British High Commissioner in Palestine asking what measures the United Nations have taken to safeguard the Christian Holy Places when the British mandate ends.

The patriarch inquired specifically as to what steps will be adopted to "ensure order, decorum, and free access" to the shrines and to safeguard pilgrims.

"All these obligations have been fully carried out by the British government," Patriarch Timothy stated. His letter was written without prior consultation with other Christian leaders in Palestine.

Several Christian missionary schools and colleges in Jerusalem were temporarily closed because of Arab-Jewish clashes which followed the United Nations' decision in favor of separate Arab and Jewish states.

[RNS]

PHILIPPINES

Bishop's Home Robbed

During the night of January 19th, burglars broke into the home of Bishop Binsted of the Philippines in Manila by cutting a hole in the door to enable them to release the lock. The Bishop lost his valuable episcopal ring, a watch presented to him on his departure for the mission field, and about \$75 in cash. His house guest, the Rev. Vincent H. Strohsahl, lost his camera, \$25 in cash, a number of checks and money orders, and two pairs of spectacles. Before leaving, the intruders helped themselves to food from the refrigerator.

INDIA

Lutherans Plan United Church

Plans for a United Lutheran Church of India have been approved by the Federation of Lutheran Churches of India. Decision was taken at the federation's two-day triennial conference held at Ranchi, India.

Leaders at the conference stressed the need for a closer relationship between the various Lutheran groups, especially since the recent merger of the three large non-Roman Churches into the United Church of South India.

The State of the Church

By the Rev. Walter H. Stowe, S.T.D.

Member of the Committee of the House of Deputies on the State of the Church

AS SOME of us expected, THE LIVING CHURCH ANNUAL for 1948, containing the Church's statistics for the year ending December 31, 1946, reveals quite a different state of affairs from that set forth by the National Council in its circular, *We Dare To Lead*, which was distributed to the clergy in the fall of 1947. This latter circular stated:

"Those of you who read of the last meeting of the National Council know the shock it was to the members to have presented to them a series of charts showing the condition of the Church. In almost every area of our work, it was evident that for 27 years, we had either remained static or had gone backward. Confirmations are at the same level as in 1920. We have lost more than 100,000 of our Church school students in the past ten years. Approximately 1,000 of our parishes and missions have been closed since the end of the first World War. (Many of those we closed were reopened almost immediately by other communions.) In spite of the desperate need in most dioceses for clergy, our seminaries have increased their total enrolment only slightly since 1920. Our giving per communicant for the world work of the Church is less than half of what it was 27 years ago."

If this appraisal be sound, then any evangelistic effort at this time is fore-ordained to failure, for neither the Army of the nation nor the Army of the Lord can launch a successful offensive from weakness; a successful offensive can only be launched from strength. The study of military strategy as a hobby is strongly recommended to those entrusted with the higher strategy of the Church.

But this appraisal is unsound for several good reasons:

(1) It violates one of the sharpest warnings of statisticians, namely, "that interpretations of differences must not be made when the data are not comparable." To compare the five war years of 1941-1945 with any of the preceding twenty years of peace, is to interpret differences which are "not comparable." World War II was the longest war in which this country has been engaged since the Civil War, 80 years before. In addition to the strain, excitement, and the moral and spiritual recession which always accompanies a long war, ten per cent of our active parochial clergy (the younger and presumably the more aggressive among them) were mustered into the chaplaincies of our Armed Forces. Some 525 were listed as chaplains in November, 1944, and as many or more in the summer of 1945. You cannot take

ten per cent of the clergy out of parish life in one fell swoop without serious repercussions upon normal parish life. Moreover, recruitment of the ministry was drastically curtailed by the draft.

The state of the Church during the half decade, 1941-1945, should therefore be compared with the years of World War I. Later on in this article we shall make some comparisons.

(2) Nothing is said in the above statement about the tremendous increase in baptisms in the war years. They literally jumped from 69,635 in 1941 to 85,530 in 1945. The yearly average for the half decade was 80,679 — the highest in our Church's history up to that time. The first year of peace, 1946, has witnessed an even greater number: 96,994, the highest record in our history; of which 16,468 were adults, another record.

Compare this with the number of baptisms during the first World War: They declined from 74,150 in 1915 to 53,479 in 1917; and the number of 1915 was not again equalled until 1921.

(3) "Confirmations are at the same level as in 1920." This is an error. The confirmations of 1920 numbered 61,881, of which 2,175 were in the foreign field. That year, it must be remembered, was the first to be the beneficiary of the stimulus which the Nation-wide Campaign of 1919 evoked. It was also the second year of peace following the end of World War I. Yet the year 1945 witnessed 67,076 confirmations, of which 2,145 were in the foreign field; the year 1946, 75,287 — the highest in the records; and the yearly average of the war years, 1941-1945, which was 66,533, was higher than the yearly average of the entire decade, 1921-1930, which was 65,063. That decade was one of peace and booming prosperity.

Again, let us compare the record during World War II with that during World War I: Confirmations declined from 61,284 in 1914 to 42,766 in 1917; and the 1914 number was never again equalled until 1920, the second year of peace and the first full year of the Nation-wide Campaign.

CONFIRMATIONS DECLINING

But there is more to this subject than appears on the surface. Back in 1943, the Rt. Rev. Dr. Frank W. Creighton, Bishop of Michigan and then chairman of the Commission on Strategy and Policy, said to the writer: "Confirmations are declining, and the reason is obvious: during the depression marriages

declined at an alarming rate, and so did the birth rate. Children born in 1930 normally show up in confirmation classes in 1942. Therefore, until the birth rate increases, confirmations will not normally increase." And that is exactly what happened.

In 1915 the birth rate in the United States was 25.0 per 1,000 population. It declined steadily until in 1933 it reached the lowest point in American history — 16.6 per 1,000 population. Children born in 1933 would normally appear in 1945 confirmation classes. But since so few, relatively, were born in 1933, the wonder is, not that the number of confirmations in 1945 was so small, but that it was so large — larger than the peace year of 1920, when the birth rate was 23.7 per 1,000 population.

The truth is, the clergy who stayed at home during the war years, and the laity who cooperated with them, did a superb job on all major counts, not least in this matter of confirmations. The slack in the number of children presented for confirmation was largely taken up by the increase in the number of adults confirmed.

One of the reasons why the Church suffered less in World War II as compared with World War I was because of the larger number of retired clergy available, many of whom stepped into the breach when parishes were bereft of their rectors, and otherwise served as supplies. Also, the Church had a larger number of consecrated laymen to serve as lay readers: some 4,500 during World War II, compared with about 3,200 during World War I.

The birth rate for 1946 was 23.3 per 1,000 population; but for the last four months of that year, it was "higher than any previously recorded in the history of the United States birth-registration area": September, 27.9; October, 28.6; November, 28.8; December, 29.5. The infants baptized in 1946 will not normally be presented to the bishops for confirmation until 1958. It is fairly safe to prophesy that the number of confirmations in the Fifties will be high; in the Sixties, it will be lower, unless made up by adults. The present birth rate is not likely to be maintained into the Fifties.

(4) It does seem too bad that some important facts and figures were not presented to the members of the National Council to mitigate somewhat the "shock" which they are said to have experienced. I refer particularly to the finances of the Church, which are in the healthiest condition in the memory of

any man now living. It is a little discouraging to the Committee on the State of the Church that the members of the National Council did not read its report to the General Convention of 1946, although by order of the Convention it was separately reprinted and distributed to the clergy. In that report it will be found that the Commission on Church Debt reported that, in 1940, the total indebtedness of this Church was 35 million dollars; in 1946, it was less than 8 million dollars; as of today, it must be less than 5 million dollars. When did the clergy and laity of the Church ever do a finer piece of work than that? Incidentally, the National Council itself is out of debt for the first time in 13 years.

DEMOCRATIC SUPPORT

Moreover, never has this Church had such a broad and democratic base of support. This is one of the blessings coming out of the depression, following upon the lessons learned as to technique from the National-wide Campaign and the every member canvass.

But, we are told, "our giving per communicant for the world work of the Church is less than half of what it was 27 years ago." Does this take into account the 7 million dollars and more raised for the R&A Fund? This came out of virtually the same pockets as the support of our annual budgets.

The high point in total contributions of the Church up to 1944 was in 1928, when the sum of \$46 million was reached. This dropped precipitately for very obvious reasons connected with the depression until 1934, with its low mark of \$30,400,000. Since then total contributions have risen steadily: in 1944, \$46,170,035 (the first year to pass the high mark of 1928); in 1945, \$53,011,393; in 1946, \$59,135,048. Probably \$6 million or \$7 million of this last year's figure represent contributions to the R&A Fund.

This total of \$59 million is not going to be maintained. Inflation is already upon us, which makes it hard for the rank and file of the Church's members to maintain their former contributions; and a recession, if not a depression, is in the offing. The herculean efforts made by the clergy and laity to get their parishes out of debt were in accord with the highest order of statesmanship, and in the long run the world work of the Church will benefit more than if those multiple words of Damocles were still hanging over our heads. It is to be hoped that the bishops and standing committees will be alert to prevent a repetition of the orgy of indebtedness which afflicted this Church between World Wars I and II.

(5) "We have lost more than 100,000 of our Church school students in the past ten years." No explanation is offered for this statement, so we shall

supply a few: (a) During three years of World War I (1915-1918), this Church lost 83,300 students from its Church schools. Why should it be exempt during World War II? And the enrolment of 1915 was not recovered until 1924.

(b) The declining birth rate of the Thirties, which we have already discussed, and which was serious. (c) The low point in our Church school enrolment was in 1943. The upturn began in 1944, in the midst of war, and by 1946 we had recovered 40,000 of the 100,000 that had been lost. It is usually four or five or six years after birth before children enroll in Church school. With the high birth rate of the last five years, there is no reason to believe otherwise than that our Church school enrolment will continue to rise.

(6) Much is made of the shortage of clergy; but nothing is said about there having been a war, with resulting suspension of recruitment because of the draft. Moreover, in the midst of the depression many bishops would not accept

candidates for the ministry. In 1925 there were 530 postulants, the high point up to that time. This number declined to 355 in 1936, the lowest point in the past 30 years. Since that time the numbers are truly inspiring:

1937: 427	1941: 552	1945: 817
1938: 489	1942: 681	1946: 898
1939: 492	1943: 674	
1940: 497	1944: 719	

Why all the pessimism? Never in the history of the Church have we had so many men wanting to study for the ministry. What we need to do, what we must do, is to cease starving our theological seminaries, and to give them the funds they so sorely need to do the big job expected of them.

(7) "Approximately 1,000 of our parishes and missions have been closed since the end of first World War." At the end of 1918, some 8,586 parishes and missions were reported; 1945, 7,648; 1946, 7,740. Again no explanation is offered. Here are a few: (a) A revolution has come to pass because of the automobile. On the one hand, it has ruined many small towns which formerly had a fairly self-contained life; on the other hand, it has made absurd the maintenance of churches one or two miles apart. I have members of my parish who live five or more miles away and who are faithful in their duties. They come by bus or automobile. (b) The overhead cost of operating a separate congregation has increased enormously in the last 30 years. (c) A better program can be carried on by one good sized parish than by two weak ones. (d) Men and money are better expended in a few places where there are good opportunities for growth rather than in many places where the opportunities are poor.

Doubtless new congregations need to be started in some places; but what we need most of all is a well-rounded rural church program on a national scale.

In conclusion, then, we are justified in undertaking an evangelistic effort on a national scale, but for a reason just the opposite of that put forth by the National Council: Not because the Church is in such a deplorable condition, but because the Church is in a fundamentally strong and healthy condition, with a latent vitality that only needs to be exercised. Also, there are one or two accompanying conditions which are helpful: (1) Many men, heretofore indifferent, fear Communism, which is the apotheosis of materialism, and the issue is drawn on an international scale. (2) Any thinking person fears the evil possibilities of the atomic age, and only a genuinely Christian civilization can curb the evil and promote the good of this age. These are not the highest motives, but it is the Church's task to transmute these lower motives into the higher and nobler Christian motives of faith, hope, and love.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

CARE for Old Catholics

Previously acknowledged	\$6,225.95
Anonymous, N. Y.	100.00
Communicant of All Saints' Church, San Diego, Calif.	100.00
Holy Trinity Church, International Falls, Minn.	20.00
Episcopal Business Women's Guild, Kansas City, Mo.	10.00
Mrs. J. F. Cowling	10.00
In memory of L. J. S.	10.00
Re-designated	20.00
	<hr/>
	\$6,495.95

Relief in Maine

Previously acknowledged	\$205.00
Anonymous, N. Y.	100.00
Mrs. Leverett Tuckerman	25.00
Mrs. Joseph P. Smyth	50.00
Rev. Edwin B. and Mrs. Redhead	20.00
Woman's Guild and Auxiliary, St. Paul's Church, Palmyra, Mo.	5.00
Re-designated	10.00
	<hr/>
	\$415.00

Save the Children Federation

Previously acknowledged	\$4,486.77
Anonymous, N. Y.	100.00
Ernita M. Osborne	10.00
Re-designated	25.00
St. Peters Guild, Rockport, Tex. (France)	8.00
	<hr/>
	\$4,629.77

Presiding Bishop's Fund

M. E. H.	\$ 2.00
Re-designated	10.00
	<hr/>
	\$12.00

St. Gregory's Priory, Three Rivers, Mich.

Anonymous, N. Y.	\$200.00
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Benedictines in West Indies

Robert W. Howell	\$5.00
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"Called to be Saints"

By the Rev. Clifford E. Barry Nobes

Director of Christian Education of the diocese of Long Island

EARLY in this century, a priest named Edward Clapp settled in Bontoc, P. I., to see what could be done with a fierce, truculent tribe of headhunters, who, even among savages of the hills, had a reputation for stubbornness and cruelty. For months Fr. Clapp lived quietly, saying his daily offices, celebrating the Holy Communion day by day, and studying the dialect of these his people. He came to know a splendid little savage named Pit-a-pit, who time and time again would curiously peek in while Fr. Clapp was at his devotions, but who never seemed quite brave enough to step across the threshold of the Church. The day finally came when Pit-a-pit timorously asked Fr. Clapp to explain the meaning of all he was doing. Father told the little boy of his Father, who wanted him to break away from his savagery and to live in brotherly love with all His other children. The boy was thrilled with the story of Jesus. After many quiet talks, Pit-a-pit asked whether he, too, could be a Christian. Pit-a-pit became Hilary, and as a leader amongst the lads of Bontoc, he brought others to the little chapel for instruction and Baptism.

The need for a school was manifested. Fr. Clapp established one, but it was impossible to install all the grades. In Hilary, he had a brilliant student, who would not be satisfied with an elementary education. Hilary went to Baguio, one of the first Bontocs to venture so far away from home on a peaceful mission. But even Easter School, Baguio, could not satisfy the lad. With the help of Bishop Brent, Fr. Clapp sent Hilary Clapp, as his godson was now called, to Canada for further schooling. Then he enrolled in the University of the Philippines, and after many humiliating years, during which he was despised by his fellow students because of his lowly origin, he was graduated from the medical school and became Dr. Clapp.

In the meanwhile the mission at Bontoc had been growing apace. Boys and girls from villages that at one time had been deadly enemies gathered there in dormitories. A small dispensary was teaching the value of Western medicine, and the Igorots were more willing to admit that perhaps all sicknesses were not caused by the machinations of evil spirits. Dr. Clapp was offered a position in the government medical service in the province, and realizing that it would be a chance to help in the further development of the Christian work that was going on, he quickly accepted. As he had

been a leader amongst young lads many years before, he now assumed a role of leadership amongst the elders. The government, too, recognized his talent, and in addition to depending upon him for the direction of medical work in the province, he, with another boy from a mission school, was appointed representative for the Mountain Province in the Insular Legislature.

But the doctor was not content merely to attend services, he volunteered his services as translator for the priest at instruction periods. As his duties permitted, he accompanied the priests on trips into remote areas for further evangelizing his people. The sister mission at Sagada had a full time doctor on the staff, and Dr. Clapp was often to be found assisting in surgery and in medical conferences there. At first patients from villages which had been at enmity with Bontoc were reluctant to place themselves under the care of this Bontoc Igorot doctor, but soon, to his great joy, Dr. Clapp found that even they trusted him and would submit to the most delicate surgical operations without fear that he would use the knife to kill a former enemy.

His abilities were recognized in Insular medical circles, and from time to time he was offered far better positions in more advanced provinces, but always his answer was the same,

The war came. In panic many of the Filipinos who held positions under the government in the provincial capital of Bontoc fled to the further hills. Dr. Clapp refused to desert his post. More than ever, he said, his people needed him.

When the Japanese captured Bontoc, they cast about for a native whom the people would follow to serve as their puppet governor of the Province. The lot fell upon Dr. Clapp and a man who was a notorious Japanese collaborator. Dr. Clapp was in a dilemma. He knew that as governor he could help not only his own beloved Igorots in a hard situation but that he would have the opportunity to help Americans, too, and that if the alternate candidate held the office the province might well be weaned away from its basic loyalty to America. But he knew, too, that he would have a difficult time serving a people whom he regarded as cruel invaders, and at the same time keeping his name clear against the day which he knew would come when the Americans would return to power in the Islands. He prayed. He consulted his pastor. He eventually decided to take all the risks involved and pretend to be

loyal to Japan in the proffered post.

For three years Dr. Clapp served as governor. Countless American soldiers are alive today because he and his wife and children organized relief for them while they hid in the hills or languished behind the barbed wire of Japanese labor camps. The Igorots smile today when they think of the multitudes of guerrilla warriors who became Dr. Clapp's blood relatives, according to Dr. Clapp's protestations to the Japanese military police, when, having used all other arguments to persuade them not to execute captured guerrillas, he would put his plea on the personal level and maintain that the prisoner was a kinsman of some sort. Time after time when Dr. Clapp went to Manila on official business, he would elude his guards long enough to pick up a package of medicines or money for transmission to the American missionaries interned in the Baguio camp. Notwithstanding the risk involved, he was in touch with various guerrilla bands, passing on to them valuable military information. And yet, to allay the suspicions of the Japanese, who of course knew of his long attachment to the Americans, he made violent anti-American speeches at numerous public gatherings.

When the Americans invaded the Philippines, and General Yamashita's troops fell back into the mountains, Dr. Clapp was urged by his friends and by some of the guerrillas to flee his post. But again, his devotion to the Igorot people forbade this, for he felt that such an act would be an invitation to the Japanese to wreak vengeance on the many who had been close to him and who would not be able to escape. One day a band of guerrillas descended upon Bontoc and captured the doctor. Pleading that things were not as they seemed, he was granted permission to go to guerrilla headquarters to remain in custody until his name could be cleared by American missionaries in Manila. On the way to the headquarters a misinformed guerrilla fatally shot the doctor.

Months later, at the insistence of the Bishop and because of affidavits submitted by those of us who knew all the circumstances in the tragic case, the American military authorities made a thorough investigation of the affair. The Third Guerrilla Amnesty Commission, meeting in Bontoc in November, 1946, officially cleared the doctor's name in a statement which concluded with the words: "It may be concluded that if Dr. Hilary P. Clapp was executed by the guerrilla organization . . . the execution was a fatal mistake, for the late Dr. Clapp was a patriot and not a collaborator . . ." Today there stands on the altar of All Saints' Mission a handsome missal inscribed, "To the Glory of God, and in Loving Memory of Hilary Pit-a-pit Clapp, Christian and patriot."

Have We Kept Faith?

[T WAS just three years ago this month that American Marines stormed ashore at Iwo Jima, one of the bloodiest way-stations in the pre-tomic campaign of island hopping. Before the tiny, desolate island was wrested from the Japanese, 10,000 names of American boys had been added to the casualty lists. At the end of the month-long struggle, Chaplain Roland B. Gittelsohn spoke at the dedication of one of the three huge cemeteries — words that we may well ponder now, as we ask ourselves whether we are keeping faith with those who died that we might live in freedom. Chaplain Gittelsohn said:

"This is perhaps the grimmest, and surely the holiest task we have faced since D-day. Here before us lie the bodies of comrades and friends. Men who until yesterday or last week laughed with us, joked with us, trained with us. Men who were on the same ships with us, and went over the sides with us as we prepared to hit the beaches of this island. Men who fought with us and feared with us. Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet, . . . to find the way, perhaps, for all to live in plenty, with poverty and hardship for none. Now they lie here silently in this sacred soil, and we gather to consecrate this earth in their memory.

"It is not easy to do so. Some of us have buried our closest friends here. We saw these men killed before our very eyes. Any one of us might have died in their places. Indeed, some of us are alive and breathing at this very moment only because men who lie here beneath us had the courage and strength to give their lives for ours. To speak in memory of such men as these is not easy. Of them too can it be said with utter truth: 'The world will little note nor long remember what we say here. It can never forget what they did here.'

"No, our poor power of speech can add nothing to what these men and the other dead of our division who are not here have already done. All that we even hope to do is follow their example. To show the same selfless courage in peace that they did in war. To swear that by the grace of God and the stubborn strength and power of human will, their sons and ours shall never suffer these pains again. These men have done their job well. They have paid the ghastly price of freedom. If that freedom be once again lost, as it was after the last war, the unforgivable blame will be ours, not theirs. So it is we the living who are here to be dedicated and consecrated.

"We dedicate ourselves, first, to live together in peace the way they fought and are buried in this war. Here lie men who loved America because their ancestors generations ago helped in her founding, and other men who loved her with equal passion because they themselves or their own fathers escaped from oppression to her blessed shores. Here lie officers and men, Negroes and whites, rich men and poor, . . . together. Here are Protestants, Catholics, and Jews, . . . together. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each

group are admitted or allowed. Among these men there is no discrimination. No prejudices. No hatred. Theirs is the highest and purest democracy.

"Any man among us the living who fails to understand that will thereby betray those who lie here dead. Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates, an empty, hollow mockery. To this, then, as our solemn, sacred duty, do we the living now dedicate ourselves: to the right of Protestants, Catholics, and Jews, of white men and Negroes alike, to enjoy the democracy for which all of them have here paid the price.

"To one thing more do we consecrate ourselves in memory of those who sleep beneath these crosses and stars. We shall not foolishly suppose, as did the last generation of America's fighting men, that victory on the battlefield will automatically guarantee the triumph of democracy at home. This war, with all its frightful heartache and suffering, is but the beginning of our generation's struggle for democracy. When the last battle has been won, there will be those at home, as there were last time, who will want us to turn our backs in selfish isolation on the rest of organized humanity, and thus to sabotage the very peace for which we fight. We promise you who lie here: we will not do that! We will join hands with Britain, China, Russia — in peace, even as we have in war, to build the kind of world for which you died.

"When the last shot has been fired, there will still be those whose eyes are turned backward, not forward, who will be satisfied with those wide extremes of poverty and wealth in which the seeds of another war can breed. We promise you, our departed comrades: this, too, we will not permit. This war has been fought by the common man; its fruits of peace must be enjoyed by the common man! We promise, by all that is sacred and holy, that your sons — the sons of miners and millers, the sons of farmers and workers, will inherit from your death the right to a living that is decent and secure.

"When the final cross has been placed in the last cemetery, once again there will be those to whom profit is more important than peace, who will insist with the voice of sweet reasonableness and appeasement that it is better to trade with the enemies of mankind than, by crushing them, to lose their profit. To you who sleep here silently, we give our promise: we will not listen! We will not forget that some of you were burnt with oil that came from American wells, that many of you were killed by shells fashioned from American steel. We promise that when once again men seek profit at your expense, we shall remember how you looked when we placed you reverently, lovingly, in the ground.

"Thus do we memorialize those who, having ceased living with us, now live within us. Thus do we consecrate ourselves, the living, to carry on the struggle they began. Too much blood has gone into this soil for us to let it lie barren. Too much pain and heartache have fertilized the earth on which we stand. We here solemnly swear: this shall not be in vain! Out of this, and from the suffering and sorrow of those who mourn this, will come — we promise — the birth of a new freedom for the sons of men everywhere. *Amen.*"

Have we kept faith with them?

Adelaide, Newcastle, and Melbourne

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

MY VISIT to Australia was for the purpose of representing our Church at the Centenary Observance of the dioceses of Adelaide, Newcastle, and Melbourne. Also present as delegates from their respective communions, were the Bishop of British Columbia and the Lord Bishop of Lichfield, England. The observance was thoroughly well planned and included a pageant depicting the history of each diocese, services and addresses in the several cathedral and parish churches, and in Melbourne a Church Congress.

The history of the Church in Australia begins with the earliest settlement in the person of a single chaplain, the Rev. Richard Johnson, who in 1794 was joined by a second, the Rev. Samuel Marsden. Australia was then an archdeaconry under the Bishop of Calcutta. In 1836, with the consecration of Bishop Broughton, the Church of England in Australia began to take shape and form. He was in charge of "Australia and contiguous islands." In 1842 Tasmania became a separate diocese. St. Peter's Day, 1847, is an important milestone and is popularly known as "the Birthday of the Church Overseas," because in that year were consecrated in Westminster Abbey a Bishop for Capetown and Bishops for the three dioceses in Australia, known as Adelaide, Newcastle, and Melbourne. These Bishops, Short, Tyrrell and Perry, were true pioneers, going forth single-handed into an uncharted wilderness. By their courage, wisdom, and sacrificial labors, they laid the foundations of the Church of England in Australia, with its twenty-five dioceses, grouped in four provinces, its great cathedrals, parish churches, schools, colleges, and theological seminaries as it is today, truly a marvelous growth in a single century and one well deserving the significant commemoration which included the State as well as the Church.

CHURCH CONGRESS

Because of the great distances and inadequate rail facilities, we flew from diocese to diocese. My first stop was Sydney, where I stayed with the Archbishop. From there I flew to Canberra—an embryo Washington—to pay an official call upon the Prime Minister. Then on to Adelaide in time for the final performance of the pageant which we attended with the Governor and the Archbishop. This was a truly remarkable performance, participated in by some seven hundred persons from a score of parishes under the direction of a professional. The following Sunday we three visiting Bish-

ops preached in the cathedral and parish churches, and during the week addressed many groups, civic and religious. We then went to Newcastle and Melbourne, for a week in each, the program being of similar nature, except for the special feature of the Church Congress at Melbourne. This was of the same order as our own and some of the papers reached a high intellectual level. I was down for three addresses: one on the Protestant Episcopal Church; one on "The Heritage and Task of the Anglican Communion"; and one on "The World Council of Churches." The whole affair was well planned and carried through, and made a deep impress upon the Church and people of Australia. Certainly our presence was greatly appreciated and I feel did much good.

The Church of England in Australia is typically British, with all the virtues and some of the limitations thereof. The bishops all have fairly large houses in spacious grounds, called in every case "Bishopscourt." The present scarcity of domestic help must have made them a burden, but I heard no complaints, and in one case, the Lord Bishop, despite protests, cleaned both Mrs. Oldham's shoes and mine! They cling to the English gaiters and apron, though rather loosely, since they wear them only on official occasions, being normally attired in a lounge or sack suit. They, of course, use the traditional titles of Archbishop and

Primate, which it must be confessed are appropriate and well understood. On several occasions the bishop or archbishop introducing me would say, "The Bishop of Albany, were he in this country, would be archbishop, since he is president of a province." As a matter of fact, their provinces are precisely like ours, with practically no powers, and their archbishop is simply the presiding officer or chairman. While I had no concern about my own title, I constantly stated that our Presiding Bishop was our Primate and of equal rank with all such officials in the Anglican Communion. It made me wonder why we Americans need to adhere to our curious circumlocutions. Here are historic titles, part of our heritage, well understood by the public, and they might even give us added weight in dealing with officials of State, and, of course, having no relation whatever to so-called Churchmanship. For example, the Archbishop of Sydney, just elected Primate, is noted as being probably the most rigid evangelical Churchman in the whole Anglican Communion. Some day we may have the wisdom to use these historic, simple, and readily understood titles in common with all other branches of the Anglican Communion.

To the everlasting credit of the British people, wherever they went on their trading or exploring expeditions they took their Church with them, with the result that in these far off lands is not



AUSTRALIAN CENTENNIAL: (left to right) the Lord Bishop of Lichfield (Dr. Woods), the Archbishop of Melbourne (Dr. Booth), and Bishop Oldham.

ly the Christian religion but also some of the reverence, dignity, culture, and beauty that characterize our dear old Church. These elements, adapted of course to their new environment, have had not little effect upon the lives of a hardy, rough pioneer people. The marks of this ancient Church are seen in its cathedrals, schools, pastoral traditions, and missionary activity. The cathedrals of every diocese in their size, beauty — and usually their dominant situation — are simply astounding when one considers the short life of that Church and the limited means of its people. Like those of the middle ages, they are products of love and devotion. They are to-day not adequately staffed and the salaries paid are woefully inadequate. The dean's salary is usually five hundred pounds, at present rates of exchange about \$1,625. To be sure, cost of living is perhaps about half ours, but even double these salaries is not munificent. The other clergy receive from three hundred and fifty to four hundred pounds. The choirs compare favorably with ours, and there are one or two choir schools.

The English educational tradition is evident in their many large parochial and Church schools, one I addressed having some seven hundred and fifty boys and another five hundred girls.

MISSIONS

The pastoral and missionary instincts are shown in such ventures as the Bush Brotherhood and overseas missions. "Bush" is the name for the hinterland or prairie country, and these brotherhoods are groups of young men usually — though not always — living in community, devoting themselves to a ministry among the widely scattered people of the Bush. One priest I met told me he was in charge of thirty stations over a vast area. Necessarily limited as such a ministry must be, it is at least a valiant effort of the Church to shepherd her own, and it has been greatly blessed. In missionary work the Church in Australia is responsible for Tanganyika in Africa and for New Guinea, where among the natives there is a thriving Church of pentecostal fervor. Many well known incidents have been related of our air men crashing in that vicinity in the last war and being saved again and again by Christian natives. Thus this young Australian Church is active in both what we call domestic and foreign missions.

From a purely impersonal and objective standpoint, I am certain it was tremendously worth while to have had a personal representative of our Church visit the Church in Australia. Histories, magazines, papers are cold and ineffective as compared with direct personal contact. It happens that the Australian people, including not a few clergy, knew little or nothing of the Episcopal Church in America. One newspaper man told

me that no one of his staff knew anything about it and he had to resort to the *Encyclopedia Britannica*. This, though a bit hard on our pride, is not unnatural, since they are geographically so isolated and most of their contacts are still with the mother country. My presence at least made them aware of our existence, and the warmth of their welcome and their enthusiastic interest in what I had to tell them about our Church and country indicated beyond question their appreciation of and the value they attached to this fraternal gesture on the part of the Church in America. They are now aware of the existence and something of the character and work of our Church and are keen to have closer relations with us. Some, of course, knew a good deal about us; and I was particularly impressed when the Archbishop of Sydney told me that he always included our Church in his prayers, but that lately he had been praying for it by dioceses and so had come to know it much better. How fine, if we could do the same.

NEAR DISASTER

On the whole my trip proved a most fascinating and illuminating experience — if only I had not made a detour! But being in that vicinity I felt it a pity to miss New Zealand, not anticipating the near fatality that involved. When some four hundred miles out from Sydney one of the plane's motors gave out in the face of a strong head wind and heavy rain, with the result that we could not maintain altitude. At the worst moment we seemed to be in the midst of a whirlpool with water pouring down on us from above, from the sides, and splashing at us from below. We were all in our life preservers ready for the crash when the pilot had the good judgment to jettison the luggage, thus lightening the ship and enabling it gradually to gain altitude. Providentially, the rain then lifted and we were able to rise sufficiently to limp back to port where we were met by the Archbishop of Sydney, taken to his house, and outfitted with a few necessities. He told me later that at the diocesan synod, then in session, they were having special prayers for us at the very hour of our danger, and that one of his clergy felt an irresistible urge to go into the chapel to pray for a quarter of an hour. Truly we are bound "by gold chains about the throne of God."

After this experience, we flew the next day in the same plane over the same route, and, after a brief stay in New Zealand, flew over five thousand miles to Honolulu. I must confess I was thankful to set foot once more on the solid ground of the United States of America. I return impressed above all with the friendliness of the Australian people and particularly with the fellowship of our own communion. I felt as much at home in the House of Bishops of Australia as

I do in our own. With all its faults and limitations and minor differences, *Ecclesia Anglicana* encircling the earth constitutes a global, deep, and very real fellowship in our Blessed Lord and His Church.

CHURCH IN HAWAII

On our return home we spent about a week in Honolulu and had the opportunity of seeing a good deal of the splendid work now being done there. The cathedral under the able leadership of Anson P. Stokes is a hive of activities. On Sunday the cathedral itself is filled with a congregation of all kinds and ages of people, a sprinkling of the Army and Navy and many young people. At the same time in a chapel, really a fair sized separate Church building, there is a good and very active Hawaiian congregation. During the week there are the usual number of parochial guilds and societies, and an important work for the young men of the Army and Navy under the competent direction of Mrs. Moore. In Honolulu and throughout the islands are many other congregations, some Chinese, Japanese, Hawaiian, and some where all worship together as, for instance, in the splendid little parish under the competent and devoted leadership of Fr. Souder. The occasional separation of races is for purely practical reasons and not on racial ground, for there seems to be here a complete absence of race consciousness. For example, I talked to the boys of Iolani School, where there are some 750 boys, only about a dozen being pure whites, some of them from the best families and enthusiastically devoted to the school. Perhaps Hawaii has something to teach us all on the race question.

On the whole I am convinced that here at the crossroads of the Pacific is a strategic place for our Church to make large investments. The Roman Catholics, Baptists, Presbyterians, and others are spending generously for the acquisition of property and the provision of clergy. Our own work is deserving of more support from the Church at home and locally. Both are needed and possible. The cathedral budget, generous as compared with similar institutions at home, is met almost entirely by the congregation, which would seem to indicate a capacity for self support. It may be that the cathedral contains most of the well to do and well disposed Americans or Hawaiian Churchmen; but there are other people of means on the islands who, if their imagination could be caught with the possibilities before our Church, might be of substantial help. Whether this be so or not — and my acquaintance is too slight for valid judgment — I am convinced that at the present time and under the present leadership the Church in Hawaii needs and deserves the most generous support both from its own members and its Mother Church.

The Religious Education Issue

By the Rev. Charles D. Kean

Rector of Grace Church, Kirkwood, Mo.

THERE has been a rising tide of demand within the Episcopal Church for a new approach to the problem of religious education which will (1) establish a basic corpus of knowledge for universal use, and (2) reconstitute the national administration of the Church's policy in this field.

The concern of people with the "religious illiteracy" of our day is certainly warranted. The lack of factual information on matters concerning the Church, the Bible, and worship is widespread, and each successive generation in this century seems to have wider ignorance of these matters than the one before.

The approach to this problem which would solve it by an official, standard corpus of knowledge and by revitalizing or reconstituting the national administration of religious education policy seems, however, to miss the real point of the problem. There is some question in this writer's mind whether the first of these two tasks has any real meaning, granted that curriculum material is always in need of improvement. There is also a question of whether the second of these two tasks is really more than a matter of mechanics which may or may not be needed for the purposes of administrative efficiency.

WHAT IS RELIGION?

The major issue seems to be the need of a clarification in the minds of the religious educators of our Church as to the meaning of the religious category of experience. Until this is done, all other work is either tinkering with the machinery or correcting details. The understanding of the category, religion, cannot be taken for granted, as many proposals seem to take it; and until this aspect of the problem is appreciated, the task of teaching Christianity, which is one religion, is a rather hit-or-miss proposition. Unless this basic problem is faced, all theories of teaching Christianity tend to be unrelated to the concrete situation which they are supposed to attack.

Religion is not learned by acquiring facts or theories about facts, even though factual information and its interpretation is certainly religious in a secondary sense. Religion is the interpretation of the meaning of one's life to one's self in the setting in which one is a part. Everybody is engaged in this task always, but not necessarily in a Christian nor even in a formally religious way.

The problem of teaching Christianity is to present it in such a way that it can be used actually and realistically as the vocabulary by which one explains the

meaning of his life in the setting of the total world. Certainly factual information is necessary if this is to be done, but merely accentuating the approach to factual knowledge can make Christianity more irrelevant rather than more meaningful if it does not become the vocabulary of living faith.

NEITHER CONTENT NOR METHOD

Until this problem is understood, any syllabus, any curriculum, any pedagogical methodology, regardless of questions of technical excellence, will not necessarily make any contribution. The modern problem is not really one of content vs. method, even though that is the form it seems to take in many eyes. The problem is not that of varieties of teaching and interpretation in different parishes, even though both the pedagogical method and curriculum content of many parishes ought to be improved. The problem is not one of national administrative efficiency, even though this may well be increased.

While it is obvious that many arguments can be advanced in favor of uniform procedure as far as basic content is concerned, so that children moving from one parish to another may be presumed to have had the same background as the groups in which they are placed, and so that families may presume that their children will be able to carry on in the new parish from where they left off in the old, this is really a secondary question. It also carries with it the danger that, because of the ease of working within a set pattern the premises of which one does not need to question because of their authoritative source, one will mistake the mechanics for that for which they are supposed to be means.

No one questions the value of factual information, given a perspective in which to view it. But the teaching of religion can so easily become like the teaching of history — names and dates and past events as somehow significant in themselves rather than as the case background of the situation in which the student himself lives. Likewise the factual or content side of religion — Bible, Church history, work and worship today, etc. — can so easily be regarded as significant in itself rather than as the vocabulary by which the soul describes the meaning of his life.

NO NATIONAL AUTHORITY

Finally, the whole theory of the national department function needs facing. Many people questioned the "Forward in Service" program because it

seemed to be from-the-top-down planning without much real reference to the situations where it was supposed to be used. The same criticism can be made of an authoritative national Department of Religious Education. There seems to this writer to be no better way to insure missing the point of this whole argument than to regard the national department as the authoritative source of official courses, methods and programs. Its job is rather to be the expert resource, correlating the experimental work of living situations for the guidance of parishes which are really wrestling with the religious issue, and initiating experimental programs to this same end. It should issue work for trial use, conduct conferences nationally and regionally for those who are on the battle-front of living, but it must not lay down official lines of any kind. It will only confuse the religious issue when it tries to do so.

For those who would see this analysis as a counsel of despair, it is important to point out that the author does not believe this to be the case. The matter of channeling individual vagaries of opinion is secondary, just as secondary as the improvement of curriculum — that is secondary, but important. The real issue for those working with religious education problems is the facing of the meaning of religion, and of Christianity in the setting of the category of religion. Where parish priests and conferences of their key lay people wrestle with this issue, and then canvass the available material to see what can be done to meet it in the particular situations where they live, they will, at least, be attempting to teach Christianity in such a way as to make it a relevant concern.

NEW AND DIFFERENT

Such an approach involves a new and radically different understanding of the meaning of curriculum. It sees it, not as lesson plans nor as project material, but rather as the correlation of the religious resources of the Christian tradition with the experience of men and women trying to find meaning for their lives under the pressure of modern civilization, in a world where secular forces are actually more influential ethically than the Church. In the pursuit of such a task, the national department may itself find not only a more vital function, but also the most stimulating challenge to its imagination, while on the level of the parish program priest and people may find themselves coming to grips with real concerns.

The Lay Executive and Young People's Work

By Morton O. Nace

PREVIOUSLY we have briefly outlined the work and program of the lay executive as the business manager of a parish and his supplementary work as supervisor of the Church school and nominal director of Christian education. In his third and last article deals with the opportunities which can be easily taken advantage of by the parish by having this trained experienced lay worker become the active director of young people's work.

Again we find that, because of the normal position occupied by such a person in the parish office and his contacts through the Church school and other parochial organizations, his interest and work with young people becomes a natural part of his varied activities. The type of organizations, methods, and policies will, of course, differ greatly in every congregation. I will not attempt in this article to deal with what groups a parish should or should not have, but rather indicate what has been done and being done in a large parish.

YOUNG PEOPLE

Experience and surveys have shown that the Episcopal Church generally fails to reach young people between the ages of 16 years and 18 or 20 years of age to perhaps 25 or 30 years of age. The years 16 to 19 are for the most part those ages when the large majority of young people are in college and are not "at home" in their parish church.

It seems obvious that the Church must provide groups for these ages in order that it may actively demonstrate that which they are taught through the priest and Church school. Is it not true that what they say with their lips they must believe in their hearts, and what they believe in their hearts they must show forth in their lives? Only through organizations that will give these young people enthusiasm, loyalty and constructive activity can we expect them to become loyal and educated members of the Church.

As the director of young people's work, the lay executive can assume active leadership of these various groups, serving as a director, advisor, or any title which gives him authority from the rector and vestry. With this official standing he can then organize both mixed groups and separate groups to include all of the ages with sufficient variety that one group at least will interest the large majority of young people of these ages in any given parish. The normal average of our young people who are active in parish groups is alarmingly low. The average in our parish is 84 per cent. This high average we attribute to the fact that our young

people feel that they are as important to the life of the Church as the adults, and the full time employment of a layman who is responsible in part for her young people is the main answer.

UNCERTAIN GUIDANCE

As a general rule, the chief detriment to ordinary parochial groups through voluntary adult leadership is the haphazard and uncertain guidance. We find that this voluntary leadership, to be successful, depends upon whether or not these people can, with any degree of regularity, supervise these groups. In most cases the group and the members of that group compete with families, work, home conditions, children in the family, schools, and civic work. In addition, the volunteer adult is usually a person who may be tremendously interested but whose real knowledge of the Church and her teachings is most inadequate. I realize full well that hundreds of fine Churchmen and women are giving unselfish and devoted service to the Church and our young people, but even they admit that for an over-all policy for young people it is most unsatisfactory. I think that the record will prove that in those congregations where there is paid supervision the results are far superior and the percentage of participation by young people is much greater.

LACK OF COÖRDINATION

Obviously, a trained person charged with the responsibility of developing groups, programs, activities for young people can produce far greater results than can groups with different leaders for different groups on a voluntary basis, with little or no unity or plans. One of

the great difficulties in most congregations with their young people's work is the confusion and lack of coördinated effort and policy. The lay executive doing young people's work can and does produce a constructive and unified program.

Through the years it has been our experience that in a parish large enough to afford a paid worker, the boy choir or a girl choir, chapters of the Brotherhood of St. Andrew, the Girl Scouts, the Young People's Service League, and the Young People's Fellowship, along with the Church school, will provide a normal interest and age grouping which can be successful with the young people.

With time and thought on the part of the director of young people's work and through the interest and coöperation of the rector and vestry, the lay executive that we have been writing about can and will, generally speaking, promote and produce a rather successful young people's program. Along with the chief duties of a lay executive with his oversight and supervision of the Church school and the young people's work, a parish can intelligently and satisfactorily have a valuable and experienced staff member which will more than pay for any salary offered.

In concluding this series additional information might be given on the activities of a lay executive in diocesan, provincial and national Church work which strengthens the parochial work and gives the parish and local groups an active and beneficial contact. It is my hope that the information given in these articles will encourage young men seriously to consider this type of lay work in the Church and will also lead parishes and dioceses to make use of this unused manpower.

OF THE BLESSED SACRAMENT

THIS is the sum of reason and of wonder;
Like drifted snowflake to the waiting palm,
And to the soul, in silence after thunder
Of many voices, one voice still and calm.

Lift, hands, to touch this marvel of your choosing;
Lift to receive your dread and your delight.
Accept this fragile fragment — this infusing
Of energy — small, intimate and white.

LOUISA BOYD GILE.



BOOKS



— THE REV. CARROLL E. SIMCOX, EDITOR —

Christianity and Drama

CHRIST IN THE DRAMA. By Fred Eastman. New York: Macmillan, 1947. Pp. 174. \$2.50.

This purports to be a study of the influence of Christ on the drama of England and America, being the Shafer lectures of Northwestern University, 1946. But it is more than this. It contains an exciting summary of the drama of western civilization.

Dr. Eastman is professor of biography and drama at the Chicago Theological Seminary. He believes that English and American drama as it exists, having been written in a Christian culture, could not otherwise have been produced. He undertakes to prove this in an intensive study of a few plays from *Macbeth* and *Lear* to Thornton Wilder's *Our Town*. Of the last he says, "... the characters in their humanity transcend their Yankee locale and the author views their daily struggles with an understanding illumined by Christian compassion—the Italian people saw the third act as a companion piece to Dante's *Divine Comedy*."

The moral power of Shakespeare, Dr. Eastman believes, is that he never twists the facts, but causes the audience to loathe the evil, and proves that there is an inexorable moral law in the universe; man is morally responsible for his own choices, and his destiny is determined not by something external, but by some inner weakness. But both Christ and Shakespeare, the author says, count love the supreme virtue in the human soul, and the lack of love the most damning sin. He also believes that Bernard Shaw has risen to the highest rank among current dramatists through his main drive to persuade the public to see injustice and social conflicts.

Very illuminating is Dr. Eastman's appraisal of those two religious dramas of thirty years ago, *The Servant in the House* and *The Passing of the Third Floor Back*. Each is a dramatized sermon in which the characters are moved about as pawns to win the game for the author's thesis. In neither play is there recognition of suffering as a part of Christ's role. He wins quickly by sweetness and light. But there is not yet any convincing evidence that if Christ Himself were to come among us, we would not crucify Him again.

This realistic touch is more than matched by his masterful vignette of Eugene O'Neill. Winding up with a summary of *Days Without End*. Dr. Eastman says in effect that O'Neill in

this play realizes for the first time that the gift of God is eternal life through Christ Jesus. Before this his thesis had always been that the wages of sin is death. But the play was rejected on Broadway although it contained his usual powerful reflection of life. After an interval *The Iceman Cometh* won the footlights and fame; but it is not only sordid and hateful, but without worth and dignity, and its underlying philosophy reveals no influence of Christ.

No one could read these lectures without growing a deeply critical consciousness of the value of great drama. One wishes that the author had not slurred over the medieval drama, and that his bibliography could have mentioned Karl Young's *The Drama of the Medieval Church*, produced so recently after a sojourn in the Roman Benedictine community at Quarr Abbey, and showing how the drama of the Mass preceded the cruder teaching scenes within and without the church edifice.

The clarity and organization of this little book are reminders of French perfection in such matters, but the lack of *mot juste* is noticeable in the reiterated "centered around" in the plot outlines.

ELIZABETH MABEL BRYAN.

Prayer Anthology

DAILY PRAYER COMPANION. By G. A. Cleveland Shrigley. Buffalo: Foster and Stewart, 1947. Pp. 371. \$2.50.

This book is an anthology of modern prayers to which some three hundred and sixty-six persons either interested in, or connected with, some form of religion have contributed. Most of the better-known Protestant bodies are represented (as indicated by the subtitles of the prayers), with the Presbyterians, Methodists, and Baptists in the lead. Quite a number of Episcopalians have made contributions to the collection among whom are such names as Bishop Abbott of Lexington, Bishop H. St. G. Tucker, Bishop Ingley, E. H. McKee, formerly of St. George's, New York City, Canon B. I. Bell of Chicago, and James Thayer Addison of the National Council.

The format of the book is excellent, one prayer being made the sole occupant of one page. The prayers are dated for daily use throughout the year with the general subject stated at the head. Most of the prayers carry the name and official status of the author. All forms of prayer, adoration, thanksgiving, repentance, petition, and intercession are included in this anthology.

Doubtless many people will find this

book a help to their spiritual lives, particularly those who find the language of everyday speech more natural to intercourse with God than that of the Bible and Prayer Book. On the other hand, those who have learned to "pray with the Church" in Office, Mass, and Liturgical Prayer will experience a feeling of lack, if not a sense of undue familiarity with Deity, in the wording of these prayers.

BAD PSYCHOLOGY

The obvious adverse criticism to be made is that psychologically we may question the assignment of a prayer of adoration to a certain date and a prayer of penitence to another. May it not happen that the person who uses this book may feel a strong need of divine direction on some other time than April 23d?

Let us hope that this work may be a stepping stone to lead many to higher acts of prayer and worship.

E. J. TEMPLETON.

Changeless Childhood

IMPS AND ANGELS. By Jane Gilbert. Illustrated by Nedda Walker. New York: Dutton, 1946. \$2.

This is a story of middle 13th century England, presented through the eyes of two mischievous boys of about 11 year old, who are about to make the choice of their calling. In Lincolnshire, the great cathedral was slowly being built, and the way its construction dominated the lives of the entire community is here shown vividly. Pride and pleasure in the art of one's family (since generations of the same families worked on the cathedral as craftsmen), plus religious enthusiasm and faith in the teachings of the church, are portrayed as the heritage of the children of Lincolnshire. Beside the joy in the carving of beautiful figures in stone, and the lure of the construction of gorgeous glass windows, there is also woven into this story a deep mystery and the guarding of a secret that will delight any child of ages 10 to 15. There is also a delightful description of the choir school of that day intriguing to any modern choir boy.

The boys of 1272 are so very like the modern boys in this story, in their love of thrilling escapades, this account will be followed with much interest and enthusiasm.

In Brief

PILGRIM'S PATH. By Desider Holisher. New York: Stephen-Paul, 1947. Pp. 109. \$3.50.

This is a photographic history of the Plymouth settlement from the landing in 1620 to the present day. The photography is outstanding and the running commentary vivid and objective.

C. E. S.

MILWAUKEE

Canon Mueller Celebrates 50th Year in Priesthood

The Rev. Dr. Anton A. Mueller, honorary canon of All Saints' Cathedral, Milwaukee, Wis., observed the 50th anniversary of his first celebration of Mass at the cathedral on Sunday, January 5th, with a solemn celebration of the Holy Eucharist. The Very Rev. Malcolm DePui Maynard, dean, was the preacher.

Canon Mueller is a priest in the canonical Utrecht Old Catholic succession.

Since his affiliation with the Episcopal Church, Canon Mueller has been working in the dioceses of Fond du Lac and Milwaukee as a member of the faculty of the former Racine College, Racine, Wis., and of St. John's Military Academy, Delafield, Wis. Before coming to Milwaukee, he served for 13 years as rector of St. Alban's Church, Sussex, Wis., and is now rector emeritus of the parish.

At the invitation of the Rt. Rev. Leon Grochowski, Bishop of the Western diocese of the Polish National Catholic Church, Canon Mueller anticipated his Milwaukee jubilee with a Holy Eucha-



Milwaukee Journal.
CANON ANTON A. MUELLER

rist of Thanksgiving for his ordination to the priesthood at All Saints' Polish Catholic Cathedral, Chicago, on Friday, January 23d.

In the near future, Canon Mueller expects to have a book published on theistic philosophy, and another on the Catholicity of Anglican Orders.

TENNESSEE

Ask for Coadjutor

The convention of the diocese of Tennessee recently granted the request of Bishop Dandridge for a Coadjutor to assist him in his duties. The Bishop gave the extended work in the diocese as his reason for wanting episcopal assistance. The convention recessed to reassemble for the election as soon as the necessary consents are received.

EAST CAROLINA

Bishop Wright to Speak at Cambridge University

While in England next summer to attend the Lambeth Conference, Bishop Wright of East Carolina will speak at Cambridge University. He has accepted the university's invitation to discuss "American Universities and Colleges."

Bishop Wright has a wide experience in college work. He was chaplain at Chapel Hill, N. C., for a time, then associate National Council secretary for College Work stationed in the Fourth Province, and still later he filled an interim appointment as acting secretary for

PRAYER

By Dr. Alexis Carrel

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college work at National Council headquarters in New York. For two years he was chairman of the Fourth Province College Commission. He has served as member of the National Council's College Commission, and as a director of the Church Society for College Work.

PITTSBURGH

New Canterbury House at Carnegie Tech

The Rev. Hugh S. Clark, chaplain of the Tech Canterbury Club, Pittsburgh, announced the acquisition of property to serve as a Canterbury House at the Carnegie Institute of Technology. A house mother and a manager have been chosen, and the new foundation will open at the beginning of the 1948 fall term.

After necessary alterations, the Canterbury House will have a chapel, common room, library, quarters for a hostess, and accommodations for twelve students. The house chapel is to be designed by students of engineering, architecture, and fine arts at Tech. It is planned to have a daily celebration of the Holy Eucharist.

The cost of the property together with alterations and furnishings represents an investment of \$35,000. The money is being raised from donations from students, graduates, faculty members, and from many interested people outside the Episcopal Church.

LONG ISLAND

Clergy Discuss Evangelism

At the call of Bishop DeWolfe of Long Island, the clergy of the diocese assembled in Cathedral House, Garden City, N. Y., on January 8th, for a conference on evangelism. In the absence of the Bishop, who is in the south recuperating from his recent illness, Bishop Jenkins, retired Bishop of Nevada, who is giving episcopal assistance in the diocese, presided. Bishop Sawyer of Erie presented the Presiding Bishop's plan and made a moving appeal for the increase of evangelistic zeal in the Church. A resolution was adopted requesting the appointment of a committee to study the feasibility of forming parochial cells of lay evangelists, to be trained by and assist the parish priest, as a means for permanent parochial lay evangelistic work in the Church.

COLORADO

Record in Confirmation

The growth of the Episcopal Church in Colorado is outstripping the increase in the state's population. During the last four years the number of confirma-

tions has steadily advanced, and in 1947 a peak was reached with a record total of 1,113 confirmations reported by Ingley of Colorado.

The Bishop pointed out also that a special increase in the growth of the Church was evident in western Colorado, which until 1919 was a separate missionary jurisdiction with its own bishop. This rapidly expanding part of the diocese had a total of 156 confirmations in 1947, of which 50 were from St. Matthew's Church, Grand Junction.

The largest number of confirmations was reported by St. John's Cathedral, Denver, which had a total of 137. The Church of the Ascension, Denver, had 61 confirmations—its greatest number in 34 years. The new mission of St. Paul's, Lakewood, Colo., which is adjacent to Denver, reported 28 confirmations for 1947.

Another of Colorado's newest missions is that of St. Barnabas', Cortez, where a resident priest was recently installed. Cortez is located in the southwest corner of the state close to the Utah line, and here the largest of the rural confirmation classes (20) was presented. Here also the Episcopal Church

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the most important religious influence in the community, and the newly erected parish hall is the center of innumerable activities which enrich the lives of the people in this remote part of the diocese.

An interesting illustration of the interest of Colorado's laity is to be found in the old mining camp of Cripple Creek. Although there is no resident clergyman there, 10 persons were prepared for confirmation by a devout churchwoman.

Colorado is a large state and is somewhat sparsely populated. The distances between parishes and missions are great, and many people live in remote and isolated spots deep in the mountains and far away on the plains. The rural dean, the Rev. Eric Smith, visits and ministers to all of these people, and to him the church in Colorado owes much for its proud record of 1,113 confirmations for the year 1947.

ROCHESTER

Lenten Preachers Announced

The Episcopal churches of Rochester, N. Y., have announced the following schedule of Lenten noonday preachers at St. Luke's Church, Rochester. On Ash Wednesday, February 11th, Dr. Earl L. Loos, professor of sociology at the University of Rochester, will speak on "Religion and the Home"; the Rev. Otis Rice will speak from February 16th to 20th; the Rev. Tollie L. Caution, February 22d to 27th; the Rev. Canon Edward N. West, March 1st to 5th; the Rev. Wilburn C. Campbell, March 8th to 12th; the Rev. Canon Benson H. Harvey, March 15th to 19th; and the Rev. Harry J. Stretch, on Good Friday, March 26th.

The chairman of the committee is the Rev. Donald H. Gratiot; the lay chairman is William E. Young; and the Rev. Frederick M. Winnie is the chairman of arrangements.

OREGON

Summer Conferences Planned

The department of youth of the diocese of Oregon has announced a tentative schedule of conferences to be held at the Gearhart Episcopal Summer camp on the Oregon coast this year.

Eight camps are planned: college students and high school graduates, June 10th to 26th; clergy and their families, June 27th to July 3d, little girls, July 4th to July 15th; little boys, July 18th to July 27th; Church school teachers, August 15th to August 21st; high school boys and girls, August 25th to September 3d; and a retreat for postulants and candidates for Holy Orders to be held later during September.

Light

The feast of the Purification has so frequently been used as the season for lighting and blessing candles that the day is also known as Candlemas Day. How very appropriate, for on this day long years ago in the Temple, Jesus was made known by St. Simeon as "a light to lighten the Gentiles."

So, there you have your symbolic reason for candles—Our Lord as the Light of the World. How peculiarly fitting, therefore, that His Sanctuary should be adorned with those symbols which so beautifully set forth His glory, and His purpose for His people.

Light, the element that dispels darkness, gloom, fear, worry, sin, or anything unworthy that lurks within or without! Read the Gospel for Christmas Day, now, while we're talking about it. Jesus is there referred to as "In Him was life, and the life was the light of men,"—"the light shineth in darkness,"—"That was the true Light,

which lighteth every man that cometh into the world."

What a wealth of promise and comfort to us in these days of groping, concern, grief, pain, unemployment, sin! There He is, all the time, a veritable Lighthouse, seeking in His love to keep us off the rocks of our own weaknesses and follies. Light, HIS light, seeking to pierce the darkness of our sins and our souls, shines on so quietly, yet so unfailingly, that too frequently we forget it is there. But there always comes the hour, when we are at our lowest, that that Light begins to burn through our forgetfulness of Him, our self-sufficiencies, aye, our deliberate setting aside of Him, and, like The Prodigal, we have the grace to come crawling penitently back to the warmth of That Light, which is the glow of The Father's love. Accordingly the Gospel goes on to say, "but as many as received Him, to them gave He power to become the sons of God."

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EDUCATIONAL

COLLEGES

Fr. Butler Elected at Trinity, Princeton

The Rev. Dr. John Vernon Butler, Jr., rector of St. Martin's Church, Providence, R. I., has accepted the invitation of the vestry of Trinity Church, Princeton, N. J., to become rector of that parish filling the vacancy left by the Rev. Dr. Arthur Lee Kinsolving, who recently became rector of St. James' Church, New York City.

Announcement of Fr. Butler's acceptance of the call was made at Trinity Church on January 18th, while the rector-elect at the same time told his Providence parish of his resignation there.

Fr. Butler, who will take up his new charge on the first of June, comes to Princeton after having taken an active part in the affairs of the diocese of Rhode Island and in social welfare and educational work in Providence. In the former capacity he has served as a member of the diocesan council, as chairman of the department of Christian social relations and of the Forward in Service Commission, as a deputy to General Convention, as a member of the board of missions, and as chairman of the Architectural Commission. He has for some time been vice president of the Urban League and a member of the board of the District Nursing Association. He is at present a chaplain of St. Dunstan's School, a parochial choir school affiliated with his parish; and president of the board of trustees of the Lincoln School, an independent school for girls.

A native of Worcester, Mass., Fr. Butler was graduated from Amherst College in 1927 and from the General Theological Seminary in New York City in 1930. He is a member of the board of trustees of that institution and chairman of its national publicity committee. He was ordained deacon in 1930 by Bishop Davies of Western Massachusetts, and priest the following year.

His first assignment was as curate at Christ Church Cathedral, Springfield, Mass., 1930-31. Then he became curate at the Chapel of the Intercession, Trinity Parish, New York City, where he was assistant to the Rev. Dr. Frederic Fleming now rector of Trinity Church, New York. He returned to Springfield in 1933 to become rector of St. Peter's Church there, and in 1942 moved to Providence as rector of St. Martin's.

During his rectorate at St. Martin's, the parish has greatly increased in strength and a building program of considerable magnitude entered upon. The church, in accordance with these building plans, is now being enlarged and the building program will be complete by

the end of May, at which time Fr. Butler and his family will move to Princeton.

Fr. Butler is married to Mary E. McKee of Worcester, Massachusetts, and they have two children, Janet, 15, and Mary Vernon, 12.

SEMINARIES

New Building Begun

Bishop Goodwin of Virginia presided on January 15th at the ground-breaking ceremony for the first of four new dormitories to be erected at the 125-year-old Virginia Theological Seminary, Alexandria, Va.

At 1 P. M., while a large group of alumni, faculty, students, and friends watched, Bishop Goodwin took the first shovel of earth from the ground. The actual digging was preceded by the singing of the hymn "The Church's Obedience" and the reading of the 84th Psalm, and was followed by prayers for the benefactors of the seminary, for the work begun, and for the seminary itself. The Lord's Prayer and the Benedictus pronounced by Bishop Goodwin, and the singing of the hymn "Jesus Shall Reign."

The new buildings, which will double the capacity of the already overcrowded seminary, will provide living space for 50 men as well as a new factory, more than replacing the loss of St. George's Hall which had to be razed during the war. The plans were made by the firm of Faulkner, Kingsbury, and Stenhouse in a modified Georgian style to harmonize with the architecture of the present plant. The contractor for the new buildings is the firm of Davis, Wick, and Rosengarten of Washington, D. C.

SCHOOLS

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
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NURSING
is offered to High School graduates
Scholarships available
Write to Director of Nursing
HOSPITAL OF SAINT BARNABAS
685 High St., Newark 2, N. J.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

William A. Cornelius

William A. Cornelius, formerly national treasurer of the Brotherhood of Andrew, died on November 11th at home in Bethlehem, Pa. Funeral services were held on November 14th in the Cathedral Church of the Nativity, Bethlehem, by the Very Rev. W. Robert Lebb. Interment was in Laurel Hill cemetery, Philadelphia, Pa. Mr. Cornelius was the first vice-president of the board of St. Barnabas' Brotherhood, a former executive secretary of the Lehigh University alumni association, and was associated with many Church, civic, and community projects. He is survived by his wife, the former Eleanor Roberts Wagner, a daughter, four sons, a brother, and four grandchildren.

Arthur Barksdale Kinsolving, 3rd

Sudden death interrupted the earthly career of Arthur Barksdale Kinsolving, 3d, eighteen year old son and namesake of the Bishop of Arizona, who died Friday night, January 22d, without having regained consciousness following an accidental fall an hour earlier. He was frolicking at a young people's party in South Mountain Recreational Park near Phoenix when the accident occurred.

Born in Washington, D. C., he later spent several years in Pittsburgh, Pa., where his father was rector of Calvary Church before his election to the episcopate. Attending Shady Side Academy in Pittsburgh, he was graduated from that school in 1947, and matriculated at Phoenix College in the autumn of the same year.

Immediate survivors are his father and mother; two brothers, Lester E., a student at the University of Pennsylvania, and William Lee at home; his paternal grandfather, Wharton E. Lester of Washington, D. C.

"Putch," as Arthur was known, was active in the life and work of Trinity Cathedral, especially with the Young People's Fellowship. He served as a lay-reader and an acolyte, as well as assisting in numerous other capacities. Affable and possessed of an understanding nature, his presence was always welcomed, and his death is a great loss to all who knew him.

Funeral services were held at Trinity Cathedral, Phoenix, at 5 PM, January 24th. Officials were the Very Rev. J. W. F. Carman, dean, the Rev. M. T. Kelsey of the cathedral staff, and Bishop Kinsolving, who read the prayers, the commendation, and the Benediction.

In lieu of flowers, the family requested that the equivalent be sent to St. Luke's Sanatorium for the tuberculous, Phoenix, for the purpose of endowing a free bed in that institution.

CLASSIFIED

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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CATHEDRAL STUDIOS, Washington and London. Materials & linens per yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book Church Embroidery & Vestments, 2nd Edition, ready. Complete instruction, 128 pages, 109 illustrations. Vestments drawn to scale. Price \$7.50. Altar Guild Handbook 53c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

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LIVING ROSARY OF OUR LADY AND ST. DOMINIC. Join in saying our decade of the Rosary with special intention daily. Write: Miss Henrietta Whitley, Sec'y, Newtown, Conn.

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2 MANUAL PIPE ORGAN with detached blower. Ideal for small church. Price, \$1,700, f.o.b. Frazee Organ Company, 32 Park Avenue, Natick, Mass.

POSITIONS OFFERED

PRIEST-ASSISTANT for St. Agnes' Church, Washington, D. C. Qualifications: Ability to sing Mass, supervise Sunday School and Youth Work and a willingness to co-operate in a program of expansion. State salary desired. Address, Rev. A. J. duBois, 44 Que St., N.W., Washington 1, D. C.

WANTED—RECTOR to take charge of 125 communicants in progressive industrial community of Minnesota of 10,000. Well established church and rectory. A Prayerbook Churchman desired. Great opportunity for real accomplishment. Give details about yourself, salary to start, etc., in your first letter. Replies confidential. Reply Box A-3308, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

COLLEGE SENIOR, veteran (single). Cultured churchman available during summer months to act as guardian, companion or tutor, willing to travel. References exchanged. Reply Box H-3307, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS, St. Martin's House, Bernardsville, N. J. Metropolitan Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

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ALTAR BREAD

ALTAR BREAD—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

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THOUSANDS of new and used religious books on our shelves. Send for current catalogs. Baker Book House, Dept. L, Grand Rapids 6, Michigan.

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CHURCH and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

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ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Cranston 2, Pa.

FOR SALE

PERIODICALS, unbound, since 1914: American Ecclesiastical Review, Church Quarterly Review, Dublin Review, Life, National Geographic, Popular Mechanic, Punch, Speculum, Theology. Reply Box 33311, The Living Church, Milwaukee 3, Wis.

ISSAL for sale at \$25.00. American edition of Anglican (Gavin). Bound in blue. Reply Box 33310, The Living Church, Milwaukee 3, Wis.

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH CALENDAR

February

1. Sexagesima Sunday
2. Purification
8. Quinquagesima Sunday
11. Ash Wednesday
15. First Sunday in Lent
18. Ember Day
20. Ember Day
21. Ember Day
22. Second Sunday in Lent
24. St. Matthias
29. Third Sunday in Lent

March

1. (Monday)
7. Fourth Sunday in Lent
11. Fifth (Passion) Sunday in Lent
21. Palm Sunday
22. Monday before Easter
23. Tuesday before Easter

CHANGES

Appointments Accepted

The Rev. Joseph Burton, formerly rector of Grace Church, Birmingham, and priest in charge of Christ Church, Fairfield, and the Church of the Good Shepherd, Birmingham, Ala., is now rector of Christ Church, Fairfield, Ala. Address: 543 44th St., Fairfield, Ala.

The Rev. Robert L. Greene, formerly vicar of St. James', Coquille; St. Mark's, Myrtle Point; and St. Paul's, Powers, Ore., is now rector of Emmanuel, Coos Bay, Ore. Fr. Greene is also the new dean of the southwestern convocation of the diocese. Address: Box 1028, Coos Bay, Ore.

The Ven. Benedict H. Ganson, formerly associate of Bethesda-by-the-Sea, Palm Beach, Fla., is now archdeacon of the diocese of Lexington. Address: Woodstock Farm, Todd and Cleveland Aves., Lexington, Ky.

The Rev. Alfred Hardman, formerly priest in charge of St. James', Perry; Christ Church, Monticello; and St. Clement's, Lloyd, Fla., is now canon of St. Philip's Cathedral, Atlanta, Ga., and may be addressed there.

The Rev. William Hosking, formerly rector of Trinity, Shamokin, Pa., is now priest in charge of St. Stephen's, Hamburg, and St. Paul's, Brighton, Mich. Address: St. Stephen's Church, Hamburg, Mich.

The Rev. Robert Lessing, formerly vicar of St. Mark's, Downey, Calif., is now vicar of St. James', Coquille, Ore., and may be addressed there.

The Rev. Alan Curtis Miller, rector of St. Mark's, Detroit, Mich., will become rector of St. Christo-

pher's, Detroit, Mich., February 8th. Address: 20750 West McNichols Rd., Detroit 19, Mich.

The Rev. Robert W. Orvis, formerly rector of Trinity, Renovo, Pa., is now rector of Trinity, Erie, Pa. Address: The Rectory, 922 Liberty St., Erie, Pa.

The Rev. Daniel C. Osborn, Jr., formerly rector of St. Philip's, West Warwick, R. I., is now rector of St. John the Evangelist, Newport, R. I. Address: 59 Washington St., Newport, R. I.

The Rev. Ralph W. Reamsnyder, rector of St. Mark's, Cleveland, Ohio, will become rector of Trinity, Alliance, Ohio, February 16th. Address: 147 W. Grant St., Alliance, Ohio.

The Rev. Burke Rivers, formerly rector of All Saints', Johnson City, N. Y., is now rector of St. Stephen's, Wilkes-Barre, Pa. Address: 49 S. Franklin St., Wilkes-Barre, Pa.

The Rev. Harold Bend Sedgwick, formerly rector of All Saints', Brookline, Mass., is now rector of St. Thomas', Washington, D. C. Address: 1320 New Hampshire Ave., N.W., Washington 6, D. C.

The Rev. George G. Shilling, priest in charge of Trinity, Rochester, Pa., will become rector of Trinity, Shamokin, Pa., March 1st. Address: 146 E. Sunbury St., Shamokin, Pa.

The Rev. Clarence Slocum, vicar of Trinity, Sunnyside, Wash., will become assistant at St. Mary's, Eugene, Ore., February 22d. Address: St. Mary's Church, Eugene, Ore.

The Rev. George Smith, formerly priest in charge of St. Matthew's, Bena, Minn., is now priest in charge of the Church of the Prince of Peace, Cass Lake, Minn., and may be addressed there.

The Rev. John E. Stevenson, curate of All Saints', Detroit, Mich., will become rector of Gethsemane, Marion, Ind., February 10th. Address: 819 S. Washington St., Marion, Ind.

The Rev. Richard G. Urban, associate at St. John's, Jacksonville, Fla., will become priest in charge of St. Paul's, South Arlington, Jacksonville, Fla., March 1st, and may be addressed there.

The Rev. Harold E. Wagner, rector of St. Mark's, South Milwaukee, and vicar of St. David's, Jewel Crest, Wis., will become rector of St. Mark's, Detroit, Mich., February 11th. Address: 13864 Saratoga Ave., Detroit 5, Mich.

The Rev. James C. Wardlow, formerly of the Church of England in Canada, is now priest in charge of St. John's, Moorhead, Minn. Address: 116 Eighth St., Moorhead, Minn.

Changes of Address

The Rt. Rev. J. Thomas Heistand, formerly addressed at 16 N. Market St., Harrisburg, Pa., should now be addressed at 2405 N. Front St., Harrisburg, Pa.

The Rev. William E. Harmann, formerly addressed in Anoka, Minn., can now be addressed at 631 W. Langdon, Arcadia, Calif.

The Rev. George F. LeMoine, formerly addressed c/o the Virginia Theological Seminary, Alexandria, Va., should now be addressed at 737 N. Nelson St., Apt. 20, Arlington, Va.

The Rev. Francis Sherman, formerly addressed at Moorhead, Minn., should now be addressed at Box 133, Taylors Falls, Minn.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11, Daily: 12, Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45, Daily: 7 ex Thurs
9:30, Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r; Rev. Robert Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low
with hymns & instr; Daily: 7; C Sat 7:30-8:30
& by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabir, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung, Open daily 7-6

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; Ev, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY (cont.)

ST. BARTHOLOMEW'S Park Ave & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, 5:30, Sat 5, Int 12
Confessions: Sat 4-5 by appt

ST. JAMES' Rev. Arthur L. Kinsolving, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 CH S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C, Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roelf H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

NEW YORK CITY (cont.)

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery 5 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30; HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11 Sung Masses
Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yamall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. Richmond A. Burge, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30